THE SPIRITVALL SONNE-SHIP.

PSAL. 87. 3.

Glorious things are spoken of thee, O Citie of God.

AT LONDON

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BRITISH & MUSEUM

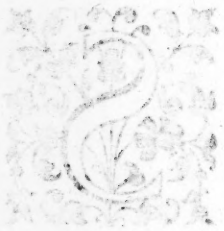
To the Right Worſhipfull, and my much-to-be-reſpected friend, *Sir Iohn Pointz, Knight, one of his Maieſties Penſioners.*

SIR, be pleaſed, I beſeech you, to accept from me this ſmall preſent; ſmall, not in reſpect of the matter of it, (for no man can treat of a more worthy ſubiect), but in regard of my manner of handling it, who liuing here by Gods prouidence, in a Countrey-Congregation, haue bound my ſelfe to ſtudy ſo to ſpeake, as that I may not exceede the conceit of common hearers. It may be, notwithſtanding, that this my plaineneſſe (through Gods mercy, who doth make his power perfect through weakeneſſe[a]) *may ſomething further your vnderſtanding, and enkindle your affection in and towards that great grace of Adoption, the conueiance whereof vnto vs, was the very end for which the Sonne of God did debaſe himſelfe to become a man[b]. If my endeauour herein, ſhall be bleſſed of God (according to the deſire of my ſoule) to the edifying of you in that honourable* faith[c], *which dwelt ſometimes in your worthy Father, and which I am verily perſwaded* dwelleth in you alſo[d], *I ſhall much reioyce, and glorifie God in that behalfe. If it fall out otherwiſe, that ſome defect in my workmanſhip, doe make this heauenly matter to be leſſe effectuall, yet giue leaue, I pray you, to theſe papers, to lie by you, as a teſtimony of my deſire, to ſhew my ſelfe (for your vndeſerued reſpect vnto me) not vnthankfull. So forbearing, to interrupt you further, I againe entreat you to receiue this meſſenger of my duty, and to keepe him with you, as a pledge of my ſetled purpoſe, both to labour to deſerue your loue, and to be a continuall petitioner to the throne of grace, that you may bee* kept by the power of God through faith vnto ſaluation[e]. (From Modbury)

[a] 2. Cor. 12. 9.
[b] Gal. 4. 4. 5.
[c] Iude 20.
[d] 2. Tim. 1. 5.
[e] 1. Pet. 1. 5.

Your Worſhips in the Lord, much bound,

SAM. HIERON.



TEXT.

1. Iohn 3. 1. *Behold what loue the Father hath ſhewed vnto vs, that we ſhould be called the ſonnes of God.*

I Remember the holy policy vſed by *Paul* beeing at Athens[a], ſeeing among them an altar inſcribed, *To the vnknowne God*, and finding their humour of hearing *newes*, hee tooke aduantage thereby to further his purpoſe of preaching to them the true Iehouah: *Whom ye then ignorantly worſhip* (ſaith he) *him ſhew I vnto you*[b]: You pretend worſhip to an vnknowne God, behold, here a God, whom you haue not knowne: you liſten for newes, ſee here that which before this time you haue not heard of. My deſire is in this to be a follower of *Paul* at this time. Great is mens readineſſe (chiefly in theſe vnſetled, and giddy times) to gaze vpon ſtrange and vncouth ſights, to run to ſee things that are either rare, as hauing beene ſeldome ſeene, or elſe exquiſite, as abounding with art, & ful of inuention: I haue thought it fitting therfore, to quicken your attention vnto me this day, by promiſing ſome kinde of ſatisfaction vnto this ſeeing humour: and haue therefore choſen out this text; by the very firſt word wherof, as by ſome ſolemne proclamatiō, we are called to the viewing of a matter, which is without all preſident, the worth alſo wherof is ſuch that we may well with a kinde of aſtoniſhment and amazednеſſe admire it, but the eloquence of no man aliue, is able fully and effectually to expreſſe it. *Behold what loue the Father hath ſhewed vnto vs, that we ſhould bee called the ſonnes of God.* I beſeech you afford me your heedfulleſt obſeruation, while I ſhall point my finger vnto thoſe particulars which are moſt remarkable in this ſentence.

[a] Act. 17.

[b] Verſ. 23.

The order in handling this Scripture.

And firſt I will open the words, and then ſecondly the Doctrines and inſtructions riſing out of the words. In the words there are two things chiefly: Firſt, what this meanes, *Sonnes of God*: Secondly, what this, *To be called the Sonnes of God*. Firſt, *Sonnes of God*, is a title vſed diuers waies, The *Sonne of God*, is either by nature, or by creation, or by participation, or by a generall profeſſion, or by adoption. The *Sonne of God* by nature, is Ieſus Chriſt alone, who is therefore tearmed Gods *only begotten Sonne*[c], and his *proper Sonne*[d]. The regenerate alſo are ſaid to be *Borne of God*[e]; but that is a borrowed ſpeech, ſpiritually to be vnderſtood, of a new creation, but not of any naturall deſcent. *Sonnes* by creation, are all both Angels and men: ſo the Angels are termed *the children of God*[f]. And, that God is the Father of vs all by creation, is prooued by that of the Prophet, *Haue wee not all one Father? hath not one God made vs?* g. *Sonnes of God* by participation, are all Magiſtrates and men intruſted with the ſword of ciuill authority[h], becauſe God dealeth with them as Princes with their children, to whom they communicate ſome part of their owne Maieſties. *Sonnes* by generall profeſſion, are all which liue in the viſible Church, and haue a ſhew of godlineſſe, and profeſſe to worſhip God in Chriſt; ſo the people profeſſing true Religion before the floud are called the *Sonnes of God*[i]. *Sonnes by adoption*, are ſonnes choſen thereunto, not being ſo by nature: Thus *Moſes* may bee ſaid to haue bin the adopted childe of *Pharaohs* daughter: *He was as her ſonne*[k]: and he *refuſed to be called the ſonne of Pharaohs daughter*[l]. And ſo *Heſter* was *Mordecai* his adopted child, *He tooke her for his owne daughter*[m]. Now, when this Sonne-ſhip by adoption, is applied to thoſe whome God chooſeth, there are two kindes of it mentioned in Scripture: The former of which is but a reſemblance and figure of the latter: Of it is that

[c] Ioh. 1.18.
[d] ἴδιος υἱός.
Rom 8.32.
[e] Ioh. 1.13.
[f] Iob 1.6.
[g] Mal 2.10.
[h] Pſal. 82.6.
[i] Gen. 6.2.
[k] Exod. 2.10.
[l] Heb. 11.24.
[m] Eſt. 2.7.

speech of God to *Moses* as a part of his embassage to *Pharaoh*, *Israel is my sonne,*
[n] Exod.4.22. [n] *&c.* which very priuiledge *Paul* calleth by the name of *Adoption* [o]. By it, is no
[o] Rom.9.4. other thing meant, but Gods choosing that people out of all nations vnder heauen, to be his peculiar people: which albeit it were an high fauour, (the glorie whereof did euen dazle the eyes of all the world), yet, it was not properly a spirituall blessing, but a type and a shadow of that *Adoption* which *Paul* calleth
[p] Gal. 4. 5. the *Adoption of sonnes* [p], which is that grace of God, by which he is pleased to take vs for his children in Christ, and to make vs heires together with him of eternall glory: and this is that which Saint *Iohn* speaketh of in this place: not of the first kinde, for such we cannot be; not of the second, nor third, nor fourth; for so are many the sonnes of God, which shall not be saued.

The second thing is, what it is, to be called the sonnes of God. It must not be so taken as though this, of being the sonnes of God, were a matter of title onely, without substance, as when a man hath a word of respect cast vpon him, onely for complements sake: but, to be called the sonnes of God, and to be the sonnes of God, are here all one: so the Scripture speaketh otherwhere; *That holy thing*
[q] Luk.1.35. *which shall be borne of thee, shall be called the sonne of God* [q]. It shall be as it is called, and it shall be so called as it is: and after, *Thou childe shall be called the Prophet of*
[r] Vers. 76. *the Highest* [r], *&c.* This then is the sense: *Behold and see, and let vs enter into a serious*
The sense of the words. *meditation of this point, what an infinite and vnconceiuable loue the Lord hath shewed vs, that wee should be honoured both with the substance and with the title of his sonnes*
The points to be handled. *and daughters, adopted and chosen vnto himselfe in Christ Iesus.* The generall points which are first, as lines to be drawne forth, and then after, to be set out euery one with his proper filling, are these: First, that the state of Gods adoption is a glorious estate. Secondly, that it is an estate, of which it is possible for him that is inuested into it, to be assured in his owne soule. Thirdly, that it is an estate vnalterable. Fourthly, that the alone spring and beginning of it is Gods loue. My text is the stocke, branching it selfe into these foure: how the life of each is deriued thence, and what fruit groweth vpon euery one, for the refreshing of our spirituall man, I shall (by Gods assistance) let you see by course.

The 1. Doct. How the first point is grounded vpon this Scripture, appeares by the admiratiō, which the Apostle breakes out into, wondring at the infinitenes of Gods mercy, who should vouchsafe vnto the sonnes of men such a prerogatiue, and prouoking others to ioyne with him therein, as though it were a matter singular from al example, that we should be aduanced to so great an honour to be the *Sonnes of God.* See (saith he) what an euidence God hath giuen of his loue, & consider we well, whether any of our thoughts bee able to comprehend the height, and length, and depth, and breadth thereof, that we, euen we, the children of wrath, the heires of Hell, and sonnes of the diuell, should now be stiled and entituled the children of God. Thus the manner of the Apostles speaking, who is like a man rauisht in spirit, and strucke with astonishment; at the beholding of this fauour, doth iustifie my first collection touching the glory and dignity of *Adoption.* Vpon this point my meaning is now a little to insist, not out of any hope I haue to set out at the full a benefit so inestimable, (*for the tongue of men and*
[s] 1.Cor.13. 1. *angels* [s] cannot reach it) but out of a desire somewhat to helpe your conceipt, and
[t] Exod 33.23. to let you see (as God said to *Moses* of himselfe) as it were the *Back-parts* [t] of that, the perfect glory whereof, the dimnes of our minds, who (as the Apostle
[u] 1.Cor.13 12 saith) [u] *doe see but in a glasse darkely*, be not able to behold. For which cause I wil first assure you, that when I shall haue said all that possibly I can deuise touching it, I shall be as farre from the infiniteneſse of the benefit it selfe, as when I began first to declare it.

[x] Heb.12.1. I could easily collect euen a *cloud* [x] of circumstances for the enlarging the glory & worth of this estate; I will reduce all to three heads, lest by multiplying of points, I should confound your memories. The first is the excellency of the meanes

meanes to procure it to vs. The ſecond is the maieſty of the perſon, by whoſe name (through our adoption) we are entitled. The third is, the prerogatiues & priuiledges that are belonging to it. Theſe three rightly weighed in the ballance of the ſanctuary, will bring vs to ſome vnderſtanding of the *ſurpaſſing and exceeding weight of glory* [y] that we are called vnto, when we are called the *ſonnes of God*. Firſt, if the worth of a thing be to be meaſured by the price giuen for it, wel thē may the *Son-ſhip* of Gods elect be valued at the higheſt rate, for which there was paid ſuch a matchleſſe price: It was not obtained like the Romane burgeſhip, *for a great ſumme* [z]: nor for an *hundred fore-skins of ſome vncircumciſed Philiſtims*, which was *Dauids* dowry for his wife to king *Saul* [a]: nor for 30 *ſheets*, & 30 *change of garments*, the appointed reward for him that could vnfold *Sampſons* riddle [b], no nor yet for ſuch a Crown as was taken from the king of Rabbah, *which weighed a talent of gold with precious ſtones* [c]: (*the redemption of ſoules was much more precious* [d]:) but the price was this, the Sonne of God muſt debaſe himſelfe to become the *Sonne of man*: *God ſent his Sonne made of a woman, that we might receiue the adoption of ſonnes* [e]: neuer, a perſon of greater ſtate (he is one that thinks it *no robbery to bee equall with God* [f], nay hee is very *God* [g]: Neuer, a debaſement of lower pitch; in this, he *made himſelfe of no reputation* [h], *a worme, and not a man, a ſhame of men* [i]: Who is then able ſufficiently to admire the dignity of this eſtate, (*to be the Son of God?*) which was vnprocurable, ſaue only by this infinite price, the making of him to become nothing, by whom God in the beginning made euery thing.

Secondly, touching the Maieſty of him whoſe name we beare beeing adopted, it is *God* (*the Sonnes of God.*) *Seemeth it* (ſaith *Dauid*, being vrged by the Courtiers to entertaine the offer of *Sauls* daughter,) *a light thing to you to bee a kings ſonne in law* [k]? and it is regiſtred as an euident proofe of *Moſes* faith, that hee ſhould prefer the *rebuke of Chriſt, before the title of the ſonne of Pharaos daughter* [l]. Betweene God and *Saul*, what compariſon? betweene the Lord of Heauen, and the daughter of *Pharaoh* what proportion? Is it no light thing to bee the ſonne of *Saul?* is it no pettie honour to be called the ſonne of *Pharaohs* daughter? and ſhall wee thinke it a ſmall prerogatiue to be the *ſonne of God? Dauid* might be the ſonne in law of *Saul*, and yet not thereby entitled to the Crowne: *Moſes* might bee the reputed ſonne of *Pharaohs* daughter, and yet bee ſtill but in the ſtate of a ſubiect: *All the ſonnes of God*, though they be as the ſeede of *Abraham, like the ſtarres whom none can number* [m], yet they bee heires euery one: *If wee bee ſonnes, we are alſo heires* [n]: *It is your Fathers pleaſure to giue you the kingdome* [o]. *Dauid* might haue beene a king by the donation of *Saul*. *Moſes* a peere of Egypt, by the procurement of *Pharaohs* daughter: yet both of their eſtates had beene lyable to hazard, *for God looſeth the collar of Kings, and poureth contempt vpon Princes* [p]; and the houſes of the greateſt are but as the *houſe of the ſpider*, ſuddenly ſwept away with a broome [q]: but this kingdome is a *kingdome that cannot be ſhaken* [r]: he that is once ſeized of it cannot be remooued.

Thirdly, the priuiledges annexed to it. Priuiledges, and immunities, & charters for the confirmation of them, are things amongſt men much gloried in; In townes Incorporate, and ſocieries of that nature, they be not a little ſtood vpon: but farre more honourable things are ſpoken of thee thou childe of God. *Iacob* made *Ioſeph* a coate of many colours, *becauſe he loued him* [s]: and God hath cloathed thee with many beautifull prerogatiues, becauſe he had a fauour vnto thee. To number them all, I may ſay with the Apoſtle [t], *the time would bee too ſhort*, it is hard for a mans memorie diſtinctly to compriſe them. I will as out of a garden ſtored with beautifull flowers, gather vp two or three of the faireſt, and preſent them vnto you: Only before hand let me this admoniſh you, not to look to heare of any ſuch prerogatiues as carie with them a worldly pompe (for the *kings daughter*, though ſhee bee glorious, yet it is *within* [u],) and it is that which Saint *Peter* cals the *hid man of the heart* [x]; which I muſt ſpeake of. Now

[y] 2.Cor.4.17.
[z] Act.22.28.
[a] 1.Sam.18.27
[b] Iudg.14.12.
[c] 2.Sam.12.30
[d] Pſal 49.8.
[e] Gal.4.4,5.
[f] Phil.2.6.
[g] 1.Ioh 5.10.
[h] Iſai 2.7
[i] Pſal.22.6.
[k] 1.Sam 18.23
[l] Heb. 11.24.
[m] Gen. 15.5.
[n] Rom.8.17.
[o] Luk. 12.32.
[p] Iob12.18.21.
[q] Iob 8.14.
[r] Heb.12.28.
[s] Gen.37.3.
[t] Heb.11.32.
[u] Pſal.45.13.
[x] 1.Pet.3.4.

theſe prerogatiues are to be diſtinguiſhed thus: to be either in this life, or hereafter. Touching this life, I will name you onely two: The firſt is an intereſt into Gods particular and ſpeciall prouidence. God hath a generall prouidence ouer all things: *Thou openeſt thy hand, and filleſt all things liuing of thy good pleaſure*[y]: Yea, ouer the beaſts, *Thou Lord doeſt ſaue man and beaſt*[z]: Yea, ouer the wicked, [a] *The eyes of the Lord in euery place beholde the euill and the good*: Yea, ouer the diuels *themſelues*[b]; *Hell and deſtruction are before the Lord.* Now there is in him a ſpeciall prouidence ouer his adopted ſonnes: *They are moſt precious vnto him*[c]. *His chiefe treaſure*[d]. *He that toucheth them, toucheth the apple of his eye*[e]. *He dwelleth with them*[f]. *He followeth them whither ſoeuer they goe*[g]. *He ſtands at their right hand*[h]. *He holdes them vp by it*[i]. *He keepeth their feete*[k]. *Hee counteth their wandrings*[l]. *He numbreth their haires*[m]. If they doe but *ſigh*, he obſerues it[n]. *He giues his Angels charge ouer them*[o]: *They are all miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhall be heires of ſaluation*[p]. If we haue any *ſauour of the things of the ſpirit*[q], we muſt needes adiudge this to be a great prerogatiue: For what can he want that hath ſuch a keeper? *The Lord is my Shepheard, I ſhall not want*[r]. All comforts, whether inward or outward, for body or ſoule, this is that liuing ſpring from which they proceed. If my wants be outward, here is my heauenly Father ſtanding by me, *he knoweth what I neede*[ſ], and he cannot *forget me*[t]: If my defects be from within; he is that *God of all grace*[u], and ſhall *fulfill all my neceſſities*[x]: Neede I comfort? hee is the *Father of mercies, and God of all conſolation*[y]: Want I direction in matter of godlineſſe? *he will teach me the way that I ſhall chooſe*[z]: Am I ſcant in holy duties and would faine be furthered? *He will make me perfect in good workes*[a]. Am I falling backe, and would be confirmed? *He will ſtabliſh me in euery word, and good worke*[b]. Am I almoſt ouertaken with ſome great offence? *He will keepe me from preſumptuous ſinnes*[c]: Haue I fallen by occaſion into a fault? *I ſhall not bee caſt off, he will put vnder his hand*[d]: Am I full of infirmities, and feare the rigour of his Law? *He will ſpare me as a man ſpareth his owne ſonne that ſerueth him*[e]: Am I caſt downe with ſickneſſe? *Hee will turne all my bed in my ſickneſſe*[f]: Haue I receiued loſſe? *He will teach me how to haue want*[g]. Is my eſtate but low? *He will make a little to be better vnto me, then great riches vnto the mighty*[h]: Am I loaded with reproches for righteouſnes ſake? *His Spirit of glorie ſhall reſt vpon me*[i]. In a word, whatſoeuer may happen, *All things ſhall worke together for the beſt vnto me*[k]. This priuiledge of Gods eſpeciall prouidence, is that *riuer of God*[l], out of which flow theſe ſtreams to make glad the adopted of God.

The ſecond prerogatiue in this life, is the free vſe of Gods creatures, both for neceſſity, and for delight: This is a true ſaying; The charter aunciently giuen by that great Lord of all at our firſt creation, touching the vſe of his creatures, was forfeited into the hands of the Doner by *Adams* fall, all our teeth were ſet on edge with that ſower grape of his firſt tranſgreſſion: It is reſtored & renewed by Chriſt, and only to thoſe who are honored with the adoption of ſonnes, only the heires of heauen are the right inheritors of the earth, all the reſt are but vſurpers. Be their titles to their eſtates neuer ſo good, and firme by the lawes of men; yet when matters come to ſcanning in the higheſt court of equity and Chancery before God, they ſhall all be condemned for intruders: the *ſubſtance* which they haue *deuoured, they ſhall vomit vp, for God ſhall draw it out of their bellie*[m]; their very eating, and ſleeping, and drinking in the ayre, if they had no other ſinne, ſhall bee able to condemne them. Thinke then what a priuiledge it is to be a *ſonne of God*, a man to be aſſured in his ſoule, that that which he hath, be it little, bee it much, yet it is that which is his, by a renewed donation from the Lord, and that euery creature *of God is good, and not to be refuſed by him, if it be receiued with thankſgiuing*[n].

Now for the prerogatiue of the ſonnes of God, appertaining to the life to come, which way ſhall I beginne to expreſſe it, when neither *eye hath ſeene, nor*

[y] Pſal 145.16.
[z] Pſal.36.6.
[a] Prou 15.3.
[b] Prou. 15.11.
[c] Exod. 19.5.
[d] Pſal.135.4.
[e] Zach.2.8.
[f] Ioh. 14.23.
[g] Ioſu h 1.9.
[h] Pſa 121.5.
[i] Pſal.73.23.
[k] 1 Sam.2.9.
[l] Pſ l.56 8.
[m] Mat 10.30.
[n] Pſal 56 9.
[o] Pſal 91.11.
[p] Hebr 1.14.
[q] Rom 8.5.
[r] Pſal.23.1.
[ſ] Matth.6.32.
[t] Iſay 49.15.
[u] 1. Pet 5.10.
[x] Phil 4.19.
[y] 2. Cor. 1.3.
[z] Pſal 25 12.
[a] Heor.13.21.
[b] 2 Thel.2.17
[c] Pſal. 19.13.
[d] Pſal 37.24.
[e] Maiac 3.17.
[f] Pſalm. 41.3.
[g] Phil 4.12.
[h] Pſal.37.16.
[i] 1.Pet. 4.14.
[k] Rom.8.28.
[l] Pſalm. 46.4.
[m] Iob 20.15.
[n] 1.Tim.4.4.

nor eare hath heard, nor hath it come into mans heart, what God hath prepared for those that loue him[o]? I remember what is registred of a certaine painter, who beeing to expresse the sorrow of a weeping father, hauing spent his skill before, in setting out the sad passions of his children, thought it the best to present him vpon his table, to the beholders view, with his face couered, that so he might haue that griefe to be imagined by them, which hee found himselfe vnable to set out at the full. The like must I doe in this case; the glory of that glory which the sonnes of God shall hereafter enioy, I must commend it to you with a kinde of silent admiration, that so you may with your selues suppose that to bee infinite, which you see that I will not aduenture to expresse: yet giue me leaue to set before you, for the furtherance of your priuate meditations, a little shadow thereof, betwixt which and it, there is notwithstanding as much difference as is betwixt a drop of water, and the huge ocean Sea. When *Haman* was willed to speake, by *Ahasuerosh*, *what should be done to the man whome the king would honour*, he (supposing that the king had no meaning to honour any but him,) said thus, *Let them bring forth for him royall apparell, which the king vseth to weare, and the horse that the king vseth to ride on, and that the Crowne-royall may be set vpon his head, and let the horse, and the rayment be deliuered by the hand of one of the kings most noble princes, and let them apparell the man, whome the king will honour, and cause him to ride vpon the horse through the street of the city, and proclaime before him, Thus shall it be done vnto the man whom the king will honour*[p]: So shall it be to the sonnes of God at the day of iudgment. First, there shall be put vpon them royall apparell, such as the King of glory, Iesus Christ was vsed to weare: *long white robes*[q], *the garment of saluation, the robe of righteousnesse*[r]. Secondly, the horse which the King rideth vpon, *I will grant them* (saith Christ) *to sit with me in my Throne*[s]. Thirdly, the Crowne-royall shall be set on their heads, *Henceforth* (saith *Paul*) *is laid vp for me a crowne of righteousnesse*[t]. Fourthly, this glory shall be furthered by the hands of the kings most noble princes: for, *his Angels shall gather together the Elect at that day*[u], and then shall be verified the prophecie of the Psalme, this *honour shall be to all his Saints*[x]; so shall it be done to the men whome the Lord will honour. Thus I haue giuen you a glimpse of that future glory, leauing it to be enlarged in your priuate thoughts. And thus also haue I laboured for the iustification of my first point, to proone the glory and the dignity of the estate of *Adoption*, which is that *mystery which the Angels themselues desire to beholde*[y]; touching which, I will now adde no more, onely as I haue giuen you a bill, as it were of particulars, so I will now in a word tender vnto you the grand-summe of all, as I finde it drawne vp by the Apostle *Paul*, where speaking to the adopted of God, he thus saith, *All things are yours, whether it be* Paul *or* Apollos, *or* Cephas, *or the world, or life or death, whether they be things present, or things to come, euen al are yours, and ye Christs, and Christ Gods*[z].

What should now be the vse of this Doctrine, or wherefore hath this dignity of adoption beene set before vs, but to stirre vs all vp to say in our hearts, as Christs hearers did, when he had spoken to them of the bread of life, *Lord* (said they) *euer more giue vs this bread*[a]? so you, I beseech you, say euery one in the strength of your best desires; *Is the state of Adoption such an honourable estate? Lord euermore giue vs this dignity.* And how happy might I bee, if by my labour this day, I might either enkindle this desire, where hitherto it hath not beene, or might enflame it, or adde heate vnto it where it is? Thinke we well with our selues what there is of most force to sharpen, and to set edge vpon our affections, and see whether it be not here offered to vs in abundance. Is it honour we affect? Why what greater dignity? Is it profit? What commodity is herewith to bee compared? all other profits perish with the vse, this, the more it is vsed, the more it encreaseth, and can neuer bee wasted. Is it pleasure we are in loue with? What pleasure is not vile, in respect of that peace of conscience, that *ioy in the*

[o] 1.Cor.2.9.
[p] Est.6.8,9.
[q] Reu 6.11.
[r] Isa.61.10.
[s] Reuel.3.21.
[t] 2.Tim.4.8.
[u] Math.24.31.
[x] Psal.149.9.
[y] 1.Pet.1.12.
[z] 1.Cor.3.21, 22.23.

The Vse.

[a] Ioh.6.34.

[b] Rom.14.17. *the holy Ghost*[b], which accompanieth the knowledge and certainty of adoption? But with what words should I deuise to aggrauate and to set forth the generall error of our iudgements, the vilenesse of our affections, the baseneſſe of our thoughts, who like swine, would rather snort in a dunghill, then in a bed of downe, and like the cocke in the fable, would rather haue a corne of barley then a iewell of price, the onions, and garlick and pepons of *Egypt*, rather then the
[c] Heb. 12.16. commodities of Canaan: a *messe of red pottage with Esau*[c] rather then a birthright? this is the great, the common, the far-spreading, the crying sinne of this generation. Let vs looke a little vpon the businesse of the times, and vpon the courses of the greatest part, and see how farre they bee from the pursuit of this rich grace, the grace of adoption. Those three things which our Apostle *Iohn*
[d] 1.Ioh.2.16. speaketh of[d], *the lust of the flesh, the lust of the eyes, the pride of life*, haue the principality almost in euery mans endeauours: some haue no tune but that of the
[e] Prou 30.15. horseleaches daughter, *giue giue*[e], their *desires are enlarged like hell*[f], they can
[f] Hab. 2.5. neuer say, it is enough: some are all for honour like *Haman*, and nothing sticketh so much in their stomacke, as that all may not bow to them; and as was
[g] Gen. 37.7. said in *Iosephs* dreame, euery mans *sheafe do reuerence to their sheafe*[g]: some haue
[h] Phil.3.19. no God but their belly[h], *to drink wine in bollies*[i], and to *fare deliciously euery day*[k],
[i] Amos 6.6. there is their felicity: *Euery day must be a day of slaughter*[l]: some are in a humor
[k] Luk. 16.19. of cloathes, in the *strange apparell* which *Zephaniah* speaketh of[m], the *tires and*
[l] Iam. 5.5. *toyes* which *Esay* numbreth[n], these are their study, in these is their happinesse:
[m] Zeph. 1.8. some be drinking like *Elah, till they be drunke*[o], some sicke with *Amnon* for lust[p],
[n] Isa. 3.19. some going by troups *into harlots houses*[q], some encouraging themselues in wic-
[o] 1.Kin. 16.9. ked purposes, *and communing together to lay snares priuily*[r]: these and the like, bee
[p] 2 Sam. 13.6. the grand-employments of the times; in the meane time (let your owne hearts
[q] Ierem. 5.7. tell me) who thinkes vpon this great *loue which the Father hath shewed vnto vs,*
[r] Psal. 64.5. *that we may be called the sonnes of God*? This, in our seeming, hath neither forme nor beauty, when we see it, we can conceiue nothing in it that we should desire it; the mercy of God offering it vnto vs, is vsed by vs, euen as the olde man at *Gi-*
[s] Iud. 19.18. *beah*[s], it is forced to take vp its lodging in the streete, for no man receiueth it to house: I cannot but admire Gods patience; notwithstanding the intolerable scorne which is cast vpon his gracious offer in this behalfe. Tell vs of beeing the sonnes and daughters of God, of the dignity of adoption, of the glorious inheritance of the Saints, it is as welcome (according to *Salomons* phrase) as is
[t] Prou. 26.1. the *raine in harueſt*[t], our palat findes no more taste in it, then *Iobs* could in the
[u] Iob 6.6. *white of an egge*[u]: He that hath no other matter to tell vs but this, we will say to him as *Felix* did to *Paul*, when he began to discourse of *righteousnesse, and temperance, & iudgment to come; Go thy way for this time, and when I haue conuenient time,*
[x] Act. 24.26. *I will call for thee*[x]. Which of vs will not condemne the idle excuses of those in
[y] Luk, 14.18. the Gospel[y], who being bidden to the marriage of the kings sonne, would suffer thẽselues to be detained by such vaine imployments? *I haue bought a farme* (saith one) *I must needs go see it: I haue fiue yoke of oxen*, (saith another) *I must needs go proue thẽ, I pray haue vs excused.* Is any man (wil we thinke) so mad, as to lose the fauour of a Prince for the sight of a farme? is it a meete excuse to reiect the kindnesse of a king for the tryall of a yoke of oxen? who durst send the Lord of his land such an answer? I dare make you the iudges of their brutishnes: how then shal we answer for our owne fault, who offer the Lord a greater indignitie? wee are not sent for by the king to be his guests, but to be his sons: we are not simply inuited to a dinner, but to an inheritance; yet oxen, and farmes, and ships, and vaine pleasures, nay, the dust in the streete shall be more esteemed: we be still rooting, and digging in the earth like Wants, beating our braines, spending our spirits, wasting our time, shortning our liues, by carking and caring for the trash of this present world; and yet what is all the wealth in the world to the riches in heauen? what are the possessions of the earth to the inheritance of that kingdome?

what

what is all the honour the world can heape vpon a man, in comparison of this, to be *the Sonne of God?* Were thou as beautifull as *Absolon*, in whose body *from the sole of the foot to the top of the head, there was no blemish* [z]: As rich as *Nabal*, who at his sheepe-sheating, made *a feast in his house like the feast of a king* [a]: as gloriously arraied as *Herod* [b]: as absolute in gouernment as *Ahashuerosh, who commanded 127 prouinces* [c]: as stately seated for dwelling as *Nebuchadnezzar in his royall pallace of Babel* [d]: as politique as *Ahitophel, whose counsell was like as one had asked counsell at the oracle of God* [e]: as gracious in court as *Haman* the second in a kingdome [f]; yet, not being the sonne of God, thou shalt *perish as the beasts* [g], *thou shalt be kept to the day of destruction, and brought forth to the day of wrath* [h]. On the other side, were thou as much afflicted as *Iob*, who was smitten *with sore boyles from the sole of his foot vnto his crowne* [i]: as hard bestead as *Lazarus*, who lay looking for the reuersion of another mans trencher [k]: as much perplexed as was he who ate ashes as bread, and mingled his drinke with weeping [l]: as much scorned as *Dauid* [m]; yet, beeing partaker of the adoption of sonnes, during thy life (as thou hast heard) the Lord shall bee euer with thee, and in thy end thy *death shall be precious in his sight* [n], *thy soule shall be carried by the Angels into* Abrahams *bosome* [o], *where Christ is, there shalt thou be also* [p], *euen at the right hand of God, where there is fulnesse of ioy and pleasures for euermore* [q]. Now, if this that hath beene said hath wrought so deeply, as to discouer vnto vs this our great sinne in neglecting (as *the Apostle speakes* [r], *) so great saluation*: I beseech you that it may preuaile also to beget in vs a holy resolution of reforming it: let vs as the people did in *Nehemiahs* time, vpon the discouery of a general sinne, [s] *make a sure couenant, and seale vnto it*, euen that henceforth wee will account all thinges but *losse and dung in respect of this, that we may be called the sonnes of God.*

[z] 2.Sam.14.25
[a] 1.Sam.25 36
[b] Act.12.21.
[c] Est.1.1.
[d] Dan 4.26.
[e] 2.Sam 16.23
[f] Est.3.1.
[g] Psal.49.12.
[h] Iob 21.30.
[i] Iob 2 7.
[k] Luk.16.21.
[l] Psal.102.9.
[m] Psal.69 12.
[n] Psal.116.15.
[o] Luk.16.22.
[p] Ioh.14.3.
[q] Psal 16.8.
[r] Hebr 2.3.
[s] Neh.9.38.

And now, because to exhort to a duty, and not to shew the meanes of performing it, might haply worke some inclination to good, but could neuer produce any perfect worke, therefore it shall not be vnfitting, (very agreeing I am sure it is to the matter, and to the text,) to open that point also a little, touching the meanes by which those that doe affect this prerogatiue of adoption, may attaine vnto it.

There are two places of Scripture especially, by which wee may bee rightly informed in this matter. The one is deliuered by way of a doctrine; the other by way of an example. The former is [t], *Ye are all the sonnes of God by faith in Christ Iesus.* The latter is, [u] *He gaue them this prerogatiue or power to be the sonnes of God, euen to them that beleeue in his name*: Both put together doe make this good, that the meanes of adoption, is *faith in Christ Iesus*, or (as Saint *Iohn* expounds it) *beleeuing in his name.* Here are all by faith made capable of adoption, euen according to the saying, *Iew, Grecian, bond, free, male, female* [x]: Faith sets open the doore to all. That which I will speake herein, shal be drawne to these three particulars: First, what kind of faith it is, which makes vs capable of adoption. Secondly, how it brings vs to be the sonnes of God. Thirdly, how it selfe is wrought in the hearts of the adopted. Touching the first, this I say, that the *beleeuing* or *faith*, which maketh a man the sonne of God, is *an action of the will, whereby a man knowing certainly out of the Scriptures, that Iesus Christ is the promised Sauiour of mankinde, doth for the matter of his soule, settle his heart, and repose himself wholly and solely vpon him.* This is properly that faith which is called *iustifying* or *sauing faith.* An assent vnto the truth of God reuealed in Scripture, is necessarily required, as the roote and foundation of faith, but the very life or (as wee speake in schooles) the forme of faith, is a resting vpon Christ, a casting a mans selfe wholly vpon him, for the sauing of his soule: hence are these words of reference in the language of the Scripture touching faith; *to beleeue in Christ, to beleeue in the name of Christ, &c.* For the second, that also is necessary to be rightly opened, because some men of corrupt mindes, being such as *Paul* speaketh of,

[t] Gal.3.26.
[u] Ioh.1.12.
[x] Gal 3.28.

who

who would be Doctors, and yet vnderſtand not what they ſpeake, neither whereof they
y 1.Tim. 1. 7. *affirme* y, doe thinke theſe ſpeeches, *Faith iuſtifieth, faith adopteth, faith ſaueth*, to bee derogatorie to the glorie of God, and to carrie a contradiction to theſe, *Chriſt iuſtifieth, Chriſt adopteth, Chriſt ſaueth.* Vnderſtand we therefore, and bee not deceiued: One thing may bee ſpoken of diuers particulars in a different ſenſe; as for example, *God the Father adopteth, Chriſt Ieſus adopteth, the holy Ghoſt adopteth, faith adopteth*: theſe are all true and without any mutuall contrariety: they bee not as the yong men, which came forth out of the two armies before
a 2.Sam.2.16. *Ioab* and *Abner*, euery one of which *thruſt his ſword in his fellowes ſide* a, but ra-
b Pſal.133.1. ther like the brethren that *Dauid* ſpeakes of, *They dwell together in vnity* b. *God the Father adopteth, as the fountaine of adoption: Chriſt as the ground of adoption: the holy Ghoſt as the applier of adoption: faith as the inſtrument of adoption*; and ſo, in the caſe of iuſtification. Beſides, when in our common ſpeech, we ſay of ſome man, *his leaſe maintaines him*, is there any abſurdity in theſe words? No: for euery man doth conceiue, that it is not a parchment lined with a forme of words, and accompliſhed with a waxed label, that that man liues vpon; but it is thus apprehended, that by his writing, ſuch or ſuch an eſtate is made ouer vnto him, & by the profits riſing out of thar, he is maintained: ſo when I ſay, *faith iuſtifieth, faith adopteth*, I aſcribe not any ſuch power ſimply vnto faith; but this I intend, that *faith coupleth me vnto him, by whoſe righteouſneſſe I am accepted with God, and by whoſe right, I receiue the adoption of a ſonne.* Thus then wee muſt vnderſtand this point; that faith, or beleeuing, brings iuſtification and adoption, not by any ſpeciall excellency that it hath in it ſelfe, but meerely and onely by that place and office which the Lord of his owne will and mercy hath aſſigned it, e-
c Act.16.31. uen to be the condition on our parts: *Beleeue, and thou ſhalt be ſaued* c. The ordinance of God makes a thing to haue that vertue in it, which of it ſelfe it cannot haue. Put caſe *Naaman* the Syrian had of himſelfe gone and waſhed himſelfe in Iordan ſeauen times, ſhould he haue beene healed of his leproſie? No doubtleſſe: but being commaunded by the Prophet, and ſo hauing a warrant from God, he waſhed, and his fleſh came againe, *like the fleſh of a little childe, and*
d 2.Kin.5.14. *he was cleane* d. So, how if the Iſraelites being ſtung in the wilderneſſe with fiery ſerpents, had out of ſome priuate motion of their owne, ſet vp a ſerpent of braſſe vpon a pole, and looked on it, ſhould they haue beene cured? It were idle to imagine it; but God appointing it, his ordinance gaue a bleſſing vnto it: *hee*
e Num.21.9. *that looked, liued* e. I may truly ſay vnto you, that if wee of our ſelues (without a promiſe and warrant from God) ſhould haue caſt our ſelues wholly vpon the merits of Chriſt for ſaluation, it could not haue holpen vs: but the promiſe of the Lord, *Beleeue and be adopted*, giues ſtrength to the action, and faith by this, not by it ſelfe, vnites to Chriſt, and inueſts vs into the vſe and comfort of all his benefits. And thus is faith the inſtrument of adoption, not as it is a habite in vs, but as it is an act appointed by God, and bleſſed by him to ſuch a gracious purpoſe. The third point I vndertooke, was to ſhew how this faith is wrought in the hearts of the adopted. The ſupreame giuer of faith is God, *euery good*
f Iam.1.17. *gift is from him* f. *To come to Chriſt, and to beleeue in Chriſt, are all one* g: *No man*
g Ioh.6.35. *can come to Chriſt, except God the Father draw him* h: *To you it is giuen for Chriſt to*
h Iohn 6.44. *beleeue in him* i. But now in as much as (according to the ſaying of the woman
i Philip.1.29. of Tekoah to *Dauid* k,) *God hath appointed a meanes*, what that meanes is we muſt
k 2.Sam.14.34 enquire. It is plainly taught in thoſe well knowne words l, *How ſhall they beleeue*
l Rom. 10, 14. *in him of whome they haue not heard? and how ſhall they heare without a preacher?* When we magnifie our calling, and ſhew the neceſſity of our miniſtery for the
m 1.Cor.8.2. begetting of faith, ſome ſwelling ſpirits, who (as the Apoſtle ſpeakes m,) *thinke they know ſomething, when they know nothing as they ought to know it*, cry to vs as *Korah* and his complices did to *Moſes* and *Aaron*; *You take too much vpon you, ſeeing all the congregation is holy, euery one of them, and the Lord among them; wherefore then*

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lift ye your ſelues aboue the congregation of the Lord[n] ? and imagine that wee rather ſpeake out of a deſire to ſet out our ſelues, that the world may thinke there is ſome vſe of vs, then our ſelues out of the truth of the thing. But, *let God be true*[o], and let there be no diſputing againſt his ordinance. Touching our ſelues, this we profeſſe freely, that we are but *the Miniſters by whom ye beleeue*[p]: and as *Peter* and *John* ſaid touching the miracle vpon the creeple at the temple gate[q]: *wee take not vpon vs by our own power and godlineſſe* to beget faith in any mans heart: *the opening of the heart is* in the power of another[r], euen in his who hath the *key of Dauid, which openeth and no man ſhutteth, ſhutteth and no man openeth*[s]: Woe bee vnto vs if wee ſhall encroach vpon the Lords peculiar: but if it bee his pleaſure, *who*[n] *makes his power perfect by weakeneſſe*[t] *and who chooſeth the weake things of the world to confound the mighty things*[u], to tender vnto vs ſuch a treaſure, as is faith, in earthen veſſels[x], and *by the fooliſhneſſe of preaching to ſaue them that beleeue*[y]; who art thou that thou ſhouldeſt diſpute with God? It is not my purpoſe to enter a diſcourſe of this matter; onely this I ſay: when the Iſraelites deſiring a King, God had appointed *Saul* to bee their Head, it is ſaid, *wicked men deſpiſed him, and ſaid, ſhall he ſaue vs? But a Band of men, whoſe heart God touched, they followed him*[z]: ſo, when God hath ordained preachers to *gather together his ſaints, though ſome deſpiſers writhe the mouth, and ſay in ſcorne, why, ſhall theſe ſaue vs?* yet thoſe, ſo many as whoſe hearts the Lord hath touched, they will follow, and they to their comforts ſhall finde this meanes to be *the power of God vnto ſaluation, when the deſpiſers ſhall vaniſh away*[a].

So then now I haue euen chalked you out the way to adoption. Is thine heart enflamed with the deſire of this glorious eſtate to bee the ſonne of God? thou canſt not atchieue it but by faith: being a beleeuer, thy deſire in this cannot be in vaine. Could we haue deuiſed a more eaſie condition? wouldeſt thou beleeue? looke vp to the Father of lights; faith is his only to beſtow: but forget not the meanes, the word of *faith which we preach*[b]. Though rauing dogs ſet open their mouthes and barke againſt the moone, yet *walke thou in this light, and it ſhall guide thy feete in the way of peace*: and when the word preached hath brought thy heart within thee to bee as the thirſty land, ſo that now like the Hart *for the riuers of water*[c], ſo, it *alſo panteth after Chriſt*, and thou wouldeſt thinke thy ſelfe happy, if thou mighteſt haue but one crumme of grace; know that then, euen then faith begins to peepe out in thee, and thou art in the direct courſe to be called *the ſonne of God*. I beſeech you let no odde opinions, or faintneſſe of ſpirit detaine vs from this courſe. When the people were in the wildernеſſe, in the way to the promiſed *Canaan*, they ſent ſpies to ſee the ſtate of the countrey[d]: At their returne, they brought of the fruite of the land, & acknowledged the goodneſſe & fertility of the ſoile; but (ſaid they,) *the people be ſtrong, the cities be walled, the ſonnes of Anak be there*; vpon this, the people were out of heart: well, *Caleb* ſtood vp & ſtilled them, ſaying, *Let vs go vp at once and poſſeſſe it for vndoubtedly we ſhall ouercome it*[e]. It may be ſo in this caſe; we may be brought to confeſſe that it is an admirable thing to be the ſonne of God, and we would wiſh to attaine it, but haply we will withall caſt many perils, and thinke with the ſluggard, *there is a lyon without*[f]; and ſo many things appertaining to it, that wee ſhall neuer accompliſh it. I ſay therefore with *Caleb*, *Let vs vp at once, let vs not be wearied and faint in our minds, it is the Lords worke, and he will proſper it*. And ſo, leauing the ſucceſſe of this exhortation to his bleſſing, I come to the 2. doctrine.

The ſecond Doctrine is, *That it is poſſible for him that is the ſonne of God, to be aſſured in his owne ſoule that he is ſo.* Doe you all iudge whether this be a forced collection from this place. I aske: ſpake the Apoſtle vpon his knowledge, or vpon ſuppoſals? *Beholde what loue the Father hath ſhewed vnto vs, that wee ſhould be called the ſonnes of God*: and g, *now are wee the ſonnes of God*[h]. *Wee know that wee are tranſlated from death vnto life, becauſe we loue the brethren.* Neither doth the manner

The 2. doct.

[n] Numb 16 3.
[o] Rom 3.4.
[p] 1. Cor 3.5.
[q] Acts 3.12.
[r] Act. 16.14.
[s] Reuel. 3.7.
[t] 2. Cor. 12 9.
[u] 1 Cor 1 27.
[x] 2. Cor 4.7.
[y] 1. Cor. 1. 21.
[z] 1. Sam. 10. 26, 27.
[a] Rom. 1. 16. Act. 13.41.
[b] Rom. 10. 8.
[c] Pſalm 42. 1.
[d] Numb. 13.
[e] Verſe 31.
[f] Prou. 22, 13.
[g] Verſe 2.
[h] Verſe 14.

manner of ſpeaking ſauour of ought, but certainty; neither could it agree with the grauity of an Apoſtle to ſpeake ſo indefinitely, ſo determinately of that, of which he had no ſetled ground. Doubtleſſe, the Apoſtle knew himſelfe to bee the *ſonne of God.* You will ſay, he might know it, but it followes not therefore that ſo may we. Yes verily. For, firſt, both here, and generally throughout the whole Epiſtle, he ſpeakes in the plural number (*we,*) ſhewing that in theſe points he ſingleth not himſelfe out from the cõmon ranke of beleeuers, but treates of matters common to them with himſelfe. Secondly, leſt any ſhould ſuppoſe, that though theſe things were common to other beleeuers with *Iohn,* yet they were appropriated only to the beleeuers then, and with *Iohn,* he giues vs a generall rule, that the doctrine of comfort by the mediation of *Chriſt,* which he deliuereth, belongs not to him onely, and the beleeuers, to whome he wrote, *but to*
i 1.Ioh.2.2. *all throughout the world* i: ſo that, grant me of *Iohn,* that he knew his owne adoption, I will inferre, that this knowledge is a priuiledge of all beleeuers, in their meaſure, as well as his. Now for the point it ſelfe, there is nothing for which the word of God doth affoard a more certaine proofe. To know that I am the ſonne of God, *that my name is written in heauen, that my ſinnes are forgiuen*; theſe things are
k Luk.10.20 all one in effect; and therefore what proofe may bee alleadged for any one of theſe, the ſame pertaineth vnto all. *Reioyce* (ſaith Chriſt) k *not that the ſpirits are ſubdued vnto you, but rather reioyce, becauſe your names are written in heauen.* I demaund, who can reioyce in things vnknowne? Fooles may feed themſelues with idle hopes, & tickle their fancies with imagined contentments, but no man can ſoundly reioyce in that of which hee hath no aſſurance. *Doe not boaſt of to*
l Prou.27.1. *morrow* (ſaith *Salomon* l,) and why not of to morrow? *becauſe thou knoweſt not what a day may bring forth*: Wherefore, it is vaine boaſting of that whereof there is no
m Pſal.32.1. certainty. *Bleſſed is hee whoſe wickednеſſe is forgiuen, and whoſe ſinne is couered* m: Can a man bee bleſſed, and yet not perceiue it? can hee bee happy, and yet not know it? One maine part of happineſſe is, inward contentment: Ignorance of that vpon which my contentment is grounded, and contentment it ſelfe cannot agree: I beleeue the remiſſion of ſinnes, (ſaith the profeſſor of faith) in the Creede: Beleeueſt thou the doctrine of forgiuenеſſe in a generality? thou do-
n Iam.2.19. eſt well; but *the diuels doe ſo, and they tremble* n, I apprehend, and am perſwaded *of the pardon of mine owne ſinnes:* there is the right meaning of the article. I am
o 2.Pet.1.10. charged to *giue all diligence to make my calling and election ſure* o: ſure to God I
p 2.Tim.2.19. need not; I cannot: *The foundation of God ſtandeth ſure of it ſelfe* p: ſure to mine owne ſoule I may, or elſe this precept is in vaine. I am commaunded by my Sauiour when I pray, to call God *Father:* how is he to me a Father, into whoſe preſence I may dare to come, & into whoſe lap I may be bold to vnfold my griefes, but as I am his adopted ſonne in Chriſt? ſhall I tearme him Father, and haue no aſſurance that I am his ſonne? this were intollerable preſumption. What ſhould I multiply proofes in ſo plaine a caſe? Scripture proofes are not to bee receiued by tale, but by weight, one as good as an hundred. To bring vs to the aſſurance of our adoption, is the drift of preaching, the ſcope of praying, and the intent of our adminiſtring and receiuing the Sacraments: all aime and driue at this, that we may learne to apply the generall ſweetneſſe of the Scriptures to our owne particulars.

But to cut off (as much as is poſſible) all miſtakings: here is a neceſſary queſtion to bee made touching this aſſurance of adoption that I now ſpeake of; whether it be ſuch an aſſurance which is ſo certen, that it is neuer intermixed, nor ouer-clouded, nor diſturbed with doubtings? I anſwer: I dare not ſay it is ſuch an aſſurance: I know *Dauid* knew himſelfe to be the choſen of God: yet I know,
q Pſal.31.22. that ſometime he thought *he was caſt out of Gods ſight* q, and that the *Lord would*
r Pſalm.77.7. *ſhew no more fauour* r. I know that his tentations this way were long, ſo that his
s Pſal.69.3. *eyes failed for waiting for God* s, and much adoe hee had to maſter his owne diſtruſt.

diſtruſtfulneſſe. *Why art thou caſt downe my ſoule, and vnquiet within me? waite on God*[t], thrice there repeated: nay, I know further, & am aſſured, that they which neuer doubted of their adoption, did neuer beleeue it: For, as ſoone as faith lookes aboue the ground of the heart, Sathan ſeekes to blaſt it with a ſtorme of doubtings. What aſſurance then (will you ſay) is this you diſcourſe of? I anſwer, an aſſurance aiming and ſtriuing after aſſurance; an aſſurance wraſtling & combating with continuall doubtings; an aſſurance which lookes not to come to perfection, but by wauering. It is the wiſedome of God by this very meanes to ſettle the hearts of his choſen. A man that plants a tree, after that hee hath put it into the ground, and begun to throw earth thereon, euer and anon hee is ſhaking it; why? not to ouerthrow it, but to feele it, how it ſtands, to make it ſinke deeper, and the rootes to lie cloſer to the ground: ſo, the Lord giues leaue to the aſſurance of his children to be ſhaken, not to weaken it, but to confirme it, and to ſettle it ſo much the ſurer in the heart. Thus is the aſſurance of adoption, euer ſtriuing with diſtruſtfulneſſe, ſometimes a little foyled, but ſoone reuiuing it ſelfe, and ſtill in the end crowned with victory: and who ſo ſhall ground his aſſurance vpon the many ſtormes of doubtings, that he hath endured, I am perſwaded he doth build it vpon a rule that ſhall not deceiue him. [t] Hſ. 42. & 43.

The 1. Vſe. First, this diſcouereth one grand error of Popery, which is (according to the Canons of the Councell of *Trent*,) That no man can haue any aſſurance of his adoption in this life, other then coniecturall, vnleſſe it be made knowne vnto him by ſpeciall reuelation. He that will be a Papiſt indeede and compleate, is bound by the rules of his owne Religion, euen to the very end and period of his daies, to be in ſuſpenſe of that, without the aſſurance whereof, the ſoule of a Chriſtian can haue no ſolide comfort. We ſay a Chriſtian may doubt, it is poſſible for him to doubt: they ſay, hee muſt doubt, and hee is accurſed if euer hee thinke, or endeauour for any grounded certainty. *Miſerable comforters they are all*, (as *Iob* ſaid of his friends [u]:) and as in all their doctrines they rob God of his glorie, which is his deereſt Iewell, ſo they depriue the ſoule of the aſſurance of faith, which is her chiefeſt comfort. But leaue we them and come to our ſelues. [u] Iob. 16. 2.

The 2. Vſe. Secondly, this meets with corruptions among our ſelues; two chiefly: the firſt is theirs, who condemne this doctrine as preſumptuous: what? for men to take vpon them to know ſo much of Gods ſecrets, as whether they ſhall bee ſaued or no; whether they bee the ſonnes and daughters of God or no? *Anſwer:* To preſſe to know what God hath ſecreted, is preſumption; but to refuſe to take notice of that which God hath appointed a meanes to finde out, that is vnthankfulneſſe. Truth is, of himſelfe no man can finde out this ſecret, *for the things of God knoweth no man, but the Spirit of God*[x]: *But now* (ſaith he) *wee haue receiued the Spirit which is of God, that wee might know the things which are giuen vs of God*, and [z] *we haue the minde of Chriſt*. Let men beware, leſt vnder a pretence of not preſuming, they make themſelues guilty of contempt. The ſecond is theirs, who neuer labour after any certainty of reſolution in this particular: I haue often wondered at it, to ſee how in other things euery mans deſire is to deale vpon certenties, and yet how in this maine & important point, they can ſatisfie themſelues with meere ſuppoſals. For tenures of lands, for conueyances, for leaſes, for bonds, for indentures, (Lord) what adoe there is among men! how many draughts in paper, what ſcanning of words, what weighing of euery clauſe, as in a ballance, what counſelling with lawyers before engroſſing, then what care to keepe them, what boxing them vp to preuent embezeling; and yet, what is all that is held, but euen a lump of the earth, for a man of clay? two thinges, which all the witte and policie of the world, bee not able to combine. Come wee to the point of our chiefe inheritance, and let mee proceede by poll, from man to man, and vrge him to ſhew his aſſurance. Alas, what wofull vncertaintie! *I hope well*, ſaith one, [x] 1 Cor. 2. 11. [y] Verſe 12. [z] 16.

I truſt ſaith another; *God is mercifull*, ſaith a third; *I ſhall doe as well as others*, ſaith a fourth: ſurely, he that hath no better aſſurance of his houſe where hee dwels, then the moſt haue, or care to haue of the promiſed inheritance of their ſoules, would thinke himſelfe in an euill taking: Alas, that we which are ſo politique for our bodies, ſhould be ſo ſinple and ſilly for our ſoules! that wee which ſeeke to make that ſo ſure, which we are ſure to forgo, are ſo remiſſe to lay a better foundation for the time to come! I would I were as able to reforme this groſſe fault, as I am to conuince it. Who is there amongſt vs able to pleade not guilty? either we vtterly neglect this duty, or wee doe not plie it ſo diligently as we ſhould. I beſeech you ſuffer the words of exhortation, and let my counſell herein bee acceptable vnto you. *Giue euen all diligence* to make this one point ſure, or elſe let me ſpeake plainly vnto you; you haue nothing ſure but condemnation: You build now vpon I know not what hope, which indeede is no hope,
[a] 2. Kin. 18.21 but meere preſumption, and is but as the *reed of Ægypt* [a], *on which if a man leane, it will go into his hand and pierce it*, it will deceiue vs moſt, when by it wee expect the greateſt comfort. *The eyes of the wicked ſhall faile* (ſaith the Scripture) *their*
[b] Iob 11.20. *refuge ſhall periſh, and their hope ſhall be ſorrow of minde* [b]. When death, the *king*
[c] Iob. 18.14. *of feare* (as *Bildad* calleth him [c],) ſhall ſeize vpon them, *their candle ſhall bee ſodainly put out* [d], their former confidence *ſhall conſume like a rotten thing, and as a*
[d] Iob. 18.6. *garment that is moth-eaten* [e], This may be enough for the reproofe of this euill.
[e] Iob, 13.28. Let me now with your good leaue follow the courſe in this which I held in the former point: I firſt perſwaded you to affect the dignity of adoption. I next directed you how to attaine it: ſo now, I haue mooued you to labour for aſſurance, let me teach you how to be reſolued: And this is indeed the very ſweete and marrow of all Religion, a man is but as an apprentice in Religion, hee is neuer Maſter of his craft, till hee is come to ſome skill and diligence in this particular.

It was one of the olde rules of the Law, That in the *mouth of two or three wit-*
[f] Deut. 19.15. *neſſes euery word ſhould ſtand* [f]: It is therefore the wiſedome of God, that the aſſurance of adoption ſhould be grounded vpon the teſtimony of two very ſuffi-
[g] Rom. 8.16. cient witneſſes, *The Spirit of God, and our owne ſpirit* [g]: *The Spirit of God beareth witneſſe with our ſpirit, that we are the children of God.* Concerning this teſtimony of the Spirit, it is a myſtery to fleſh and bloud, it is a thing more eaſie to feele, then to expreſſe. There be certaine ſecret inſtincts and impreſſions of nature, which no tongue or pen of any man can define; as who can determine the diſtinction of ſmell, by which the Ewe knoweth her owne lambe from a ſtranger? or the difference of bleating, by which the one diſcerneth the other in a multitude, which to our eares doe make the ſame ſound? The ſame may bee ſaid of theſe ſecret workings in the regenerate: they in whom they are perceiue them, and make vſe of them; but the diſtinct and proper nature of them, it paſſeth the skill of the moſt exact artiſt to ſet downe. This is verified in nothing more then in this teſtimony of adoption, by Gods Spirit: ſome circumſtantiall deſcriptiō I may make of it, but to define it ſtrictly is more then I can performe. The Spirit of God beares witnes of adoption, by applying to the heart in particular, the promiſes of God touching the remiſſion of ſinnes, and life euerlaſting by Chriſt, which are generally propounded by the publike miniſtry: The word ſpeaketh in large and vnlimited manner vnto all, the Spirit of God appropriates it to my ſoule, and conuerteth that to my perſonall comfort, which was commended in common to the whole aſſembly. *Iſay* calleth this a *word*
[h] Iſa. 38.21. *behinde* [h], priuily aſſuring a mans ſoule of a more ſpeciall intereſt into generall fauours. The maine thing to be cared for about this teſtimony of the Spirit, is how to diſtinguiſh it from an illuſion of Sathan, from a diabolicall impoſture: It is truely ſaid that the diuell is Gods ape, and ſeekes to counterfeit him almoſt in euery thing. There is a thing like repentance, which is not repentance indeede,

indeed, but only a worldly ſorrow, cauſing death: there is a thing like holineſſe, which is not holineſſe, but hypocriſie: there is ſomewhat like prayer, which is not prayer, but lip-deuotion: ſo there is ſomewhat commeth very neere the teſtimony of the Spirit, which is not it, but meere colluſion. You haue ſcarce a wholeſome hearb in the garden, but you haue ſome hurtfull weede in the field which is like it; hee that is not skilfull, may be ſoone deceiued, as was hee[i] that gathered Coloquintida for his pottage: Let vs learne a little then, how we may diſcerne betwixt the true teſtimony of the Spirit, and the hiſſing of the Serpent. Two ſpeciall markes there be, by which we may diſtinguiſh them: Firſt, that aſſurance of adoption, which is felt and perceiued in the heart, then when the heart is caſt downe, and is like *Dauids* heart, *My heart is like waxe, it is molten in the midſt of my bowels*[k], that ſame is vndoubtedly the voice of Gods Spirit, the teſtimony of the holy Ghoſt. My reaſon is this: In the day of a mans ſecurity, when hee hath little or no apprehenſion of ſinne, further then according to the common ſaying, that *we are all ſinners*, it is poſſible for his owne vnſanctified nature, to cheriſh him vp, and to feed him with a groundleſſe hope, of I know not what. It is poſſible that Sathan ſhould puffe him vp with a preſuming conceit, that no doubt he ſhall bee ſaued. But take me a man confounded in himſelfe with the conſcience of ſinne like *Ezra*,[l] *roaring for the griefe of his heart with Dauid*[m], *mourning as a doue with Hezekiah*[n], *hauing in him the arrowes of the Almighty, the venime thereof drinking vp his ſpirit, and the terrors of God fighting againſt him with Iob*[o]: Take me (I ſay) a man brought to this exigent, and ſeeming to feele the very ſcorching of hell fire; nature can affoard him no refreſhing, but matter rather of more perplexity: the diuell will not then ſeeke to cheere him vp, but rather (if it be poſſible) to thruſt him forward into vtter deſpaire? That hope of fauour which God through Chriſt, then, which then ſprings vp in the heart, (as it were a hand ſodainly caſt out to ſaue a man at the very point of drowning,) muſt needs be the worke of Gods Spirit; becauſe it is contrary to the courſe and reaſon of nature, contrary to the ſpite and policie of the diuell, that a man ſhould then recouer any comfort. Let no Chriſtian ſoule then forget this diſtinction, as ſure a rule to know an illuſion of Sathan, from a perſwaſion of the holy Ghoſt, as *Shibboleth* and *Sibboleth* was to know an *Ephraimite from a Gileadite*[p]. The ſecond marke is this: That teſtimony of adoption, which is begotten by the holy Ghoſt, is wrought in, and by the vſe of the meanes, preaching, reading, mediation of Gods word, prayer, the right and reuerent vſe of the Sacraments: For the Lord is euer a preſeruer and maintainer of that courſe which himſelfe hath ſanctified. If he appoint a meanes, he doth not (ordinarily) worke, but by that meanes. The diuell laboureth the contempt, or elſe the careleſſe vſe of the meanes. *What need* (ſaith he) *ſo much hearing? to what end is a mans ſo much buſying himſelfe about the word?* He is the author of cold, ſuperficiall, and ſeldome praying, of negligent reſorting to the Lords board, yet hee buzzeth into a mans eare & heart, a confident expectation of life eternall. This then I ſay vnto thee: Art thou a diligent and careful hearer? doeſt thou giue *attendance at the poſts of the Lords doore*[q]? Is his *word the ioy and reioycing of thy heart*[r]? Are the *promiſes of God ſweet vnto thy mouth*[s]? Is it a delight vnto thee to bee an often gueſt with the reſt of Gods people, at the heauenly banquet of his holy Supper? *Loueſt thou to poure out thy heart by prayer* before him[t]; & hath that hope of adoption which thou haſt, been wrought in thee by theſe helpes? And doeſt thou finde it to be cheriſhed, and to be more ſtrong, and effectuall, & liuely, by the diligent and conſcionable attending on them? Surely thou haſt Gods Spirit within thee, who hath giuen thee *that white ſtone of diſcharge* from the guilt of ſinne[u]: *He is come to remaine with thee*[x], *to be the earneſt of thine inheritance*[y], *and to ſeale thee vnto the day of redemption*[z]? But on the other ſide; Art thou like *Gallio, one that careſt not for theſe ſpirituall things*[a]? Or an *Athenian*, who when

[i] 2. King 4.39.
[k] Pſal. 22. 14.
[l] Ezra 9.6.
[m] Pſal. 38.8.
[n] Iſa. 38.14.
[o] Iob 6.4.
[p] Iudg. 12.6.
[q] Prou. 8.33.
[r] Ier 15.16.
[s] Pſ. 119. 103.
[t] Pſal. 62.8.
[u] Reuel. 2. 17.
[x] Hag. 2.6
[y] Eph. 1.14.
[z] Eph. 4 30.
[a] Act. 18.17.

when thou beholdeſt a Preacher, thinkeſt, *what will this babler ſay*[b]? when God offereth knowledge vnto thee, doeſt thou ſay in thy heart, *depart from me, I deſire it not*[c]? Art thou of opinion that it *is in vaine* for men to be ſo preciſe about ſeruing of God[d]? Art thou one that prayeſt but ſeldome, other then in ſome formall words without inward feeling? and who careſt for no other communicating at Gods board, then may keepe thee from the danger of a law? and yet, haſt thou a ſecret perſwaſion, that thou art the childe of God, and ſhalt bee ſaued? I ſay vnto thee, this is but an illuſion of Sathan; this is no teſtimony of the holy Ghoſt. The witneſſe of Gods Spirit, and the contempt of the meanes, do neuer meet. And thus much for the former of theſe two witneſſes of adoption, *the Spirit of God.*

Now, we haue heard the verdict of the firſt witneſſe, let vs proceed to the examination of the ſecond, and that is, *our owne ſpirit.* By our owne ſpirit, is not meant our naturall heart: *For the imaginations thereof are onely euill*[e], *it is wicked aboue all things*[f]; *who can bring a cleane thing out of this filthineſſe*[g]? but thereby is meant, that which *Dauid* calleth *a right ſpirit*[h]: It is that *new ſpirit*, which God promiſeth to put within the bowels of his choſen ones[i], a ſpirit purified by the blood of Chriſt, renued and ſanctified by the holy Ghoſt, ſuch a *ſpirit* it is whoſe teſtimony we muſt hearken to. There is no truth by nature in our inward parts, and our owne ſpirit can teſtifie nothing but vntruth. The euidences of adoption ariſing out of a renued and ſanctified ſpirit, are many. I will name the moſt, and inſiſt vpon thoſe which I holde (conſidering the ſtate of the times) to bee moſt conuenient: They may be referred to two heads. Firſt, inward tokens: ſecondly, outward fruits. Inward tokens are either in reſpect of our owne ſinnes, or in regard of Gods mercy. Sinne beareth a threefolde conſideration: either as it is paſt, or as it is preſent, or as it may come hereafter. The renued ſpirit which muſt be the true witneſſe of adoption, for ſinnes paſt and committed, is an vnfained lamenter, e uen therefore becauſe they bee treſpaſſes againſt Gods Maieſty: This *is godly ſorrow*[k]. With ſinnes preſent it is an earneſt fighter, there is a continuall combate betwixt it and the fleſh[l]. Touching ſins to come, it is a continuall watcher, *keeping it ſelfe with all diligence*[m], *ſtriuing to bee kept vnſpotted of the world*[n], *& to flie the corruption which is in the world through luſt*[o]. Now for the mercies of God, ſuch as concerne ſaluation; the renewed ſpirit hath a double affection. Firſt, of longing, *My ſoule longeth* (ſaith *Dauid*[p],) *it thirſteth for thee*[q]. Secondly, of baſe eſteeming all things, in reſpect of it: *I thinke all things but dung, that I may winne Chriſt*[r]. Here is a glaſſe worth our looking in: If we cannot ſee by beholding it, and by prying into our ſelues, theſe euidences in the tables of our owne hearts, what ſhall I ſay? what? as *Ahabs Chaplaines, goe and proſper*[s]: nay, firſt, *let my tongue cleaue to the roofe of my mouth*[t]: I muſt ſay plainely, as *Peter to Simon Magus, your hearts be not vpright within you, in the ſight of God*[u]. And wee haue reaſon to thinke vpon it: For (to touch it as by the way,) where is ſorrow for ſinnes paſt, when it is ſuch a delight to many to record olde vanities? ſuch a vexation to the moſt, to haue their euils by-paſt, by the word of God ript vp? where is combating with ſinnes preſent, when men giue themſelues as *ſeruants to obey them*[x]? where is care to preuent future euills, when men ſtudy to offend, and ſay of their ſinnes, as the drunkard of his, *wee will ſeeke them yet ſtill*[y]? Againe, where is longing for Gods mercy in Chriſt, when there is an vniuerſall flintineſſe in mens hearts, that the greateſt part of men know not what it is to neede a Sauiour? where is an accounting all thing vile in reſpect of grace, when men are ſo bewitched with the glory of earthly things, and ſo *hardned through the deceitfulneſſe of ſinne*[z], that nothing is in ſo little grace, as the grace of God? Flatter wee not our ſelues, the want of theſe euidences of adoption, ſhall bee a ſufficient euidence to proue vs *baſtards, and not ſonnes* at the day of Chriſt. Thus of inward tokens: now next of outward fruites, that is, ſuch

[b] Act. 17. 18.
[c] Iob 21. 14.
[d] Malac. 3. 14.
[e] Geneſis 6. 5.
[f] Ierem 17. 9.
[g] Iob 14. 4.
[h] Pſal. 51. 10.
[i] Ezec. 11. 19.
[k] 2. Cor. 7. 11.
[l] Gal. 5. 17.
[m] Prou. 4. 23.
[n] Iam. 1. 26.
[o] 2. Pet. 1. 4.
[p] Pſal 84. 2.
[q] Pſa. 63. 1.
[r] Philip. 3. 8.
[s] 1. King. 22.
[t] Pſal 137. 6.
[u] Act. 8. 21.
[x] Rom. 6. 16.
[y] Prou. 23. 35.
[z] Heb. 3. 13.

ſuch fruits as *Iohn Baptiſt* ſpake of, *Fruits worthy amendment of life* [a]. You haue two ſpeciall catalogues of them: (the one [b], the other [c]:) theſe cannot be wholly wanting without, where there is a renued ſpirit within. There is a kinde of winter ouertakes the holieſt of Gods ſeruants; in which there is ſmall appearance of fruit, but (becauſe there is euer a certaine ſecret ſeede remaining [d]) there can be no perpetuall barrenneſſe. Thinke wee that the Lord will leaue them to be as vaſſals of Sathan, and ſlaues to ſinne, on whom it is his will to beſtow a kingdome? All the veſſels of honour which are meete for the Lord, are prepared to good workes [e], and their *fruit is in holineſſe, whoſe end ſhall be euerlaſting life* [f]. That feeling of Gods loue, *which is ſhed abroad in the hearts of his children* [g], makes them to loue God againe, to loue what he commaunds, to hate that which is knowne to be diſpleaſing to his maieſtie: It will make them reaſon as *Ioſeph* did, *How then can I doe this great wickedneſſe, and ſo ſinne againſt God* [h]? He that finds God to be a Father to him, will carrie a child-like diſpoſition to God. Theſe things are ſo plaine, that they neede no proofe. I ſet this downe therefore for good: *Our ſpirit*, if it teſtifie aright, touching our adoption, beareth witneſſe by the outward fruits of new obedience: they doe all ſhine *as lights among men* [i], ſo many as ſhall *walke with Chriſt in white, and ſhine as the Sunne in the kingdome of God* [k]. Now, what ſhall we doe, and which way ſhall we looke, when we come to be tried by this witneſſe? For (alas) what be the fruits of men profeſſing godlineſſe? what a loathſome ſauour ſhould I ſeeme to raiſe vp if I ſhould enter into the diſcouerie of the filthineſſe of theſe wofull times? which yet notwithſtanding too too ſhamefully, and with a whoores forehead that cannot bluſh, layeth open it ſelfe, with an high hand to the diſhonour of God, to the ſhame of the Goſpel, to the ſlaunder of Religion, and to the opening of the mouth of Papiſts againſt Gods truth We giue the world occaſion to *blaſpheme that worthy name after which we be named* [l]. What a controuerſie hath God with the times for thoſe ſinnes which *Hoſea* ſpeakes of [m], *Swearing, Lying, Killing, Stealing, Whooring*? How are thoſe ſinnes of Sodome, *Pride, Fulneſſe, Idleneſſe* [n], growne to a height in this generation? with theſe we haue filled the land from *corner to corner* [o]: eſpecially and aboue all that ſinne mentioned by *Iob* [p], *The luſt and the vpright man is laughed to ſcorne*. In a land profeſſing Religion, there is nothing in a more vniuerſall diſgrace, then the ſinceritie of Religion. Bluſh ô Heauens to looke vpon this, and be aſhamed ô thou Sunne to behold this wickednеſſe! Are theſe the fruits of Adoption? are thoſe likely to bee the actions of thoſe which *are kept by the power of God through faith vnto ſalvation* [q]? Surely, if the Diuell and his angels were let looſe to liue in bodily ſhapes among men, they would euen ſo liue, as the moſt men liue. Oppreſſion, cruelty, exactions, pride, inſolencie, drunkenneſſe, wantonneſſe, oathes, ſabbath-breaking, contempt of godlineſſe, theſe would be their vſuall practiſes. If you demand how I know it: I anſwer, he is called an *vncleane ſpirit*, and I am ſure hee would bee like himſelfe. Now I ſay as *Chriſt* to the Iewes, *If wee doe the luſtes of the Diuell, we are of our father the Diuell* [r]: His wee are whome wee obey [ſ]. You know *Chriſts* iudgement touching the piece of ſiluer [t]: If it haue *Cæſars image, it muſt bee giuen to Cæſar*. Surely, when the Lord beholds vs, and ſeeeth in vs nothing but the image of Sathan, nothing but *the vnfruitfull workes of darkneſſe* [u], ſuch as the *Prince of darkneſſe* [x] is author of, hee will adiudge vs to him, whoſe image wee beare: *For without holineſſe ſhall no man ſee the Lord* [y]. Remember then this marke: I ſay of the adopted, as *Chriſt* ſaid in another caſe, *By their fruits ye ſhall know them* [z]. *Deſire I in all things to liue honeſtly* [a]? care I to know and doe the will of my *heauenly Father* [b]? Is *my converſation as it becommeth the Goſpell of Chriſt* [c]? Is the credit of Religion deare vnto me, ſo that I deſire and labour, that by mee it may not bee *euill ſpoken of* [d]? *I haue a witneſſe in my ſelfe* [e], which ſhall not deceiue

[a] Luk 3.8.
[b] Gal.5.22.
[c] 2.Pet. 1 5.
[d] 1.Ioh.3.9.
[e] 2.Tim.2.21.
[f] Rom.6. 22.
[g] Rom.5.5.
[h] Gen.39.9.
[i] Phil.2.15.
[k] Math.13.43.
[l] Iam.2.7.
[m] Chap.4.1.
[n] Eze.16.49.
[o] Ezra 9. 11.
[p] Chap.12.4.
[q] 1.Pet.1.5.
[r] Ioh.8. 44.
[ſ] Rom.6. 16.
[t] Math.22.
[u] Eph 5.11.
[x] Eph.6.12.
[y] Heb.12.14.
[z] Math.7.20.
[a] Heb.13.18.
[b] Math.7.21.
[c] Phil.1 27.
[d] Tit.2.8.
[e] 1.Ioh.5.10.

deceiue me. Am I of a loose and dissolute behaviour? a slaue to mine owne
[f] Psal.50.17. lusts? a man that hates to be *reformed*[f]? or else, doe I content my selfe only with a kinde of formality, and ciuill demeanour, otherwise cherishing in my selfe, many secret corruptions which are sweete vnto me? Surely here is no te-
[g] Heb.10.27. stimony of adoption, but a *fearefull looking for of iudgement and violent fire*[g]. Thus haue I made vse of this place of *Pauls*, touching the two witnesses of our *Spirituall Sonne-ship: Gods Spirit, and our owne Spirit.* And this is the true course of triall, in this point of great concernment. To ascend to the top at the very first, to
[h] Rom.12.3. Gods decree, is daungerous, it is to *be wise aboue that which is meete*[h]: To begin at these endeauours in our selues, and so to ascend by degrees, is comfortable, it is *to be wise according to sobriety.* To the decree of election, God hath set two seales, one he keepeth to himselfe, *The Lord knoweth who are his*; the other hee hath left obtainable by vs, *Let euery one that calleth vpon the name of the Lord de-*
[i] 2.Tim.2.19. *part from iniquity*[i]. Finde we in our selues this latter, we may bee sure of right into the first.

Now touching these two testimonies, one thing is meete to be added for the satisfying of humbled soules; namely, that, put case a man vpon enquiry, cannot finde the witnesse of Gods Spirit in himselfe, yet if he find the other, it sufficeth. Fire is knowne to be fire by the heat, though for the time it haue no flame: Nay be it (which is possible) that the witnesse of a mans owne spirit, in regard of the fruits of sanctification be vncertaine, yet if there be but one constant motion of grace, such as, *a longing for grace, a bewailing of vnbeleefe, a labouring against hardnesse of heart*, yet it is comfortable. I speake not this to cherish presumption, or to encourage men to satisfie themselues with shewes of goodnesse, but that I may be free from that, which my *Master* himselfe was carefull to auoid, I
[k] Isa.42.3. meane, *quenching the smoking flaxe*, and, *breaking the bruised reed*[k]. And thus haue I discharged the two first generall points, *The dignitie of Adoption*, and, *The possibilitie of knowing it.*

The

The ſecond Sermon.

THE third point now preaſſeth vpon vs to bee conſidered of, namely, *That the ſtate of Adoption is vnchangeable*, that is, that they who are once aduanced to that honour, can neuer after be deprined thereof. Leſt I ſhould ſeeme to make matter, and to force my Text to mine owne purpoſes, I muſt firſt let you ſee, how this doctrine doth fetch his warrant thence. It ſeemeth to me, and ſo I ſuppoſe it will to you, when you haue once well conſidered it, that Saint *Iohn* ſpake theſe words, in a kinde of reioycing and boaſting manner, *Behold what loue, &c.* as it were triumphing in this, that he with the reſt of the beleeuers were called *the ſonnes of God*. Now, if there had beene any hazard in this eſtate, any poſſibilitie of loſing it, his reioycing had beene idle, his glorying vaine; It might haue beene ſaid vnto him, *Well mighteſt thou triumph in thine adopted ſtate, if it were freed from caſualtie; but why doeſt thou glorie in that, which albeit it be thine to day, may yet be forfeited to morrow?* Thus might *Iohn* iuſtly haue beene challenged, if this condition had not beene vnalterable: ſo that the very manner of ſpeech here ſeemeth to me, to be a ſufficient ground of this doctrine, touching the vnchangeableneſſe of *Adoption*. Therefore the Apoſtle alſo in the next verſe, as a man paſt all feare of being diſſeiſined of his expected inheritance, determinately thus ſpeakes, *We know that when hee ſhall appeare, wee ſhall alſo appeare with him in glory*. You ſee then how willing my text is to bee the patron of this point: Hearken a little whiles I ſhall enlarge it further. The ſubſtance of the proofe which I will vſe touching this Doctrine ſhall be this; that if there be any alteration in the ſtate of *Adoption*, it proceedeth either from God or from ſome other inferiour cauſe: but not from God, nor from any other inferiour cauſe; therefore not at all. Firſt, it proceedeth not from God; which I will thus make manifeſt. In the buſines of our ſaluatiō, the Scripture ordinarily ſpeaketh of God diſtinctly in the three perſons, each of them hauing his peculiar worke and action therein: The *Father* the fountaine and beginning, the *Son* the ground and inſtrument, the *holy Ghoſt*, the applier and accompliſher. Now it ſhall be made plaine to vs, that there is no defect in the workings of either of theſe three, which may hazard the eſtate of the *Adopted*. Touching *God* generally, *He is not a man that he ſhould repent* [a], *his gifts and calling are without Repentance* [b], *his foundation ſtandeth ſure* [c]; the good worke of grace which hee beginneth, *he will performe vntill the day of Chriſt* [d], *The worke of his owne hands he will not forſake* [e], He is not towards his *Adopted, as the Oſtrich, who ſheweth himſelfe cruell to his yong ones, as they were not his, and ſo leaueth his egges in the earth, forgetting that the foote might ſcatter them, or the wild beaſt breake them* [f]; but he is as the *Egle, who ſtereth vp her neſt, flottereth ouer her birds, ſtretcheth out her wings, and beareth them vpon her wings* [g]; euen ſo, the Lord continueth a perpetuall protector of thoſe whome he hath choſen to be his, vntill he hath brought them to their appointed perfection. Concerning *Ieſus Chriſt, the author and finiſher of our Faith* [h], *and prince of our ſaluation* [i], this is ſaid, that all *that the Father giueth him, he receiues* [k], and that *of thoſe which are giuen, he loſeth none* [l], neither *ſhall any plucke them out of his hand* [m]. Touching the *Holy Ghoſt*, as he is ſaid to be in the ſonnes of God, ſo he is not there as a gueſt, to tarrie for a day or two, but as an inhabitant to *dwell* [n], and to *remaine* [o]. Thus you ſee, that on Gods part there is no hazard: with him

The 1. Doctrine of this Sermon.

[a] 1. Sam. 15. 29
[b] Rom. 11. 29.
[c] 2. Tim. 2. 19.
[d] Phil. 1. 6.
[e] Pſal. 138. 8.
[f] Iob 39. 17. &c.
[g] Deut. 32. 11.
[h] Heb. 12. 2.
[i] Heb. 2. 10.
[k] Ioh. 6. 37.
[l] Verſ. 39.
[m] Ioh. 10. 28.
[n] Rom. 8. 11.
[o] Hag. 2. 6.

him there *is no variablenesse, neither shadowing by turning* [p]. Now if the change proceede from any lower cause, it must bee either from the Diuell, or from our selues. I will prooue it can be from neither. Touching the Diuell, I know he will endeauour it, for he *goeth about as a roaring Lyon seeking to deuoure* [q]; and as hee hath beene *a murtherer from the beginning* [r], so now, *his wrath* is encreased, *because his time* is shortened [s]; but he shal not, he cannot effect it. First, his *head is broken* [t], his maine strength is gone, and he cannot recouer it. *There is hope of a tree, if it be cut downe, that it wil yet sprout, though the roote waxe old in the earth, yet by the sent of water, it may bud and bring forth boughes like a plant* [u], but if the roote be killed, it cannot reuiue. It is not a limme of Sathan, which is wounded, he might then licke himselfe whole; it is his head which is quelled, and the wound is past healing. Secondly, there is a plaine assurance, that *greater is he that is in vs*, (namely, Christ by his spirit) *then he which is in the world* (to wit,) the Prince and God of the world [x], and that though he doe tempt, yet there shall be an *issue giuen to the tentation* [y]. This cleereth it to vs, that touching the state of *Adoption*, the Diuell cannot hazard it. I remember, the storie mentioning *Pharaoh* his pursuit of the Israelites speaketh thus, *Pharaoh king of Egypt, followed after the children of Israel, but the children of Israel went out with an high hand* [z]: so in this, Sathan marcheth after with all his power, but the chosen of God are carried with an *High hand*, there is a *mightier* then he *to defend their cause against him* [a]. As Sathan cannot hazard this estate, so neither can we our selues. If we could, it must be either by the losse of *Faith*, (which is the thing whereby we *stand* [b].) or by some great sin, which may cast vs out of Gods fauour. Concerning the first, indeede *Faith* is the tye of *Adoption*, and if there were a possibility of losing it, the state of *Adoption* were in danger. But (blessed be God) there is no such matter. First, it is the *Gift* of God [c], and his *Gifts* (as we haue heard) *are without Repentance*. Indeede, if *Faith* were begotten in vs of our selues, and had a dependance vpon any freedome of will in vs, it might well be contingent; but being the entire *Gift* of God, it must needs partake of the vnchangeable nature of God himselfe. Secondly, it cannot *faile*, for Christ hath praied to the contrary [d], *I pray that thou wouldest keepe them from euill* [e], and what greater euill then the losse of *Faith*? Is it possible, that his prayer should be in vaine? *I know* (saith he himselfe, directing his speech to his Father at the raising vp of *Lazarus*) *that thou heares me alwaies* [f]. His intercession euen for this particular blessing of the not failing of our *Faith*, ceaseth neuer, and speedeth alwaies. Thirdly, it is testified of *Faith*, that it hath a certaine liuing power, which cannot die, *He that drinketh of the water which I shall giue, shall neuer be more a thirst, but the water which I shall giue him, shall be in him a well of water, springing vp into euerlasting life* [g]. I confesse that which cannot be denied, and is not to be secreted, that the *Faith* of the *Adopted* may be greatly wasted, and many things appertaining to it may decay, as, boldnesse to come into the presence of God, sense and feeling of spirituall ioy, and of that *Peace* which *Paul* calleth *Peace in beleeuing* [h]. It is possible for it, to be for a time euen buried in the heart, not shewing it selfe by any fruits of profession: in respect also of the measure of it, it may be much lessened and maimed, but where there is *Faith* in truth, it can neuer be cleane extinguished. I say still of the true beleeuer, euen when, to mans seeming, in regard of some fall, his estate is most fearefull, as *Paul* did of the youth at Ephesus, who fell downe from the third loft, and was taken vp dead, *His life is whole within him* [i]: There is a hidden vertue yet within which will reuiue.

Now concerning *Sinne*, that that cannot dispossesse the *sonnes of God* of their hoped inheritance, I can easily shew. *All things worke together for the best vnto them that loue God* [k]: If all things worke to their good, then not *Sinne* to destruction. Nay, he who for *Sampsons* refreshing brought *Meate out of the deuourer* [l], and in the creation of the world made *Light* to come out of *Darknesse* [m], raiseth much

[p] Iam. 1. 17.
[q] 1. Pet. 5. 8.
[r] Ioh. 8. 44.
[s] Reu. 12. 12.
[t] Gen 3. 15.
[u] Iob 14. 7. &c.
[x] 1. Ioh. 4. 4.
[y] 2. Cor. 4. 4. 1. Cor. 10. 13
[z] Exod. 14. 8.
[a] Prou. 23. 11.
[b] 2. Cor. 1. 24.
[c] Phil. 1. 29.
[d] Luk. 22. 32.
[e] Ioh. 17. 15.
[f] Ioh. 11. 42.
[g] Ioh 4. 14.
[h] Rom. 15. 13.
[i] Act. 20. 10.
[k] Rom. 8. 28.
[l] Iudg 14. 14.
[m] 2. Cor. 4. 6.

much good to his children, euen out of *Sinne*: as, much watchfulneſſe, much humility, much thankfulneſſe to God, much charitie towards men, &c. Elſe, why ſhould *Paul*, euen *gladly reioyce and take pleaſure in infirmities* [n]? Secondly, it was a promiſe to *Salomon* (and why not in *Salomon* to all the *ſonnes of God*?) *I will bee his Father, and he ſhall be my ſonne; If he ſinne, I will chaſten him with the rod, &c. but my mercy ſhall not depart away from him* [o]. *Peter* may ſinne, but his Maſter ſhall *looke backe vpon him*, and that ſhall melt him into teares [p]. Thirdly, God deſireth the ſaluation of his *Adopted* ſonnes: Thinke we, that he will not (being able) remoue all impediments to their eternall, and (on his part) intended good? Yes doubtleſſe: yet it is not his pleaſure to take away *Sinne*: For he ſuffereth it to bee yet euen in the holieſt, yea, although they be earneſt with him to be freed from it. *I beſought the Lord three times*, ſaith *Paul* [q], and yet he could not be diſcharged. If the deſirer of our ſaluation, and the remoouer of all hinderances to it, do yet leaue *ſinne* behind, weakned indeed, but not aboliſhed; ſurely then, *Sinne* cannot ouerthrow the certaintie of our future inheritance. Thus haue I perfited this reaſon, to which it were not hard to couple many more: *There is no condemnation to them that are in Chriſt* [r]. To ſay, they cannot be condemned, ſo long as they are in Chriſt, is nothing, neither was that the queſtion, the debating whereof the Apoſtle vndertooke: But this was the queſtion, as appeareth by the whole carriage of the former chapter; How it could be, that, ſeeing *Sinne* ſeparated betwixt God and the Soule; Man beeing ſtill a ſinner can be ſaued? This doubt the Apoſtle thus reſolueth; That *being once freed from the Law of Sin and Death* [s], he can neuer be againe enthralled: is he once in *Chriſt*? hee can *neuer be condemned*. And know this for a concluſion of the proofe of this point: If it be poſſible for one of the *adopted ſonnes of God*, to loſe his eſtate, it is poſſible for all; for one hath no more priuiledge then an other: Now if all might bee diſpoſſeſſed, it were poſſible for Chriſt to haue died in vaine, which in common vnderſtanding were a moſt groſſe abſurditie. I ſhut vp this point therefore with the ſaying of the Pſalme, *They which truſt in the Lord* (that is which beleeue in the name of the Sonne of God, and are the *Sonnes and daughters of God* by *Faith*,) *are as the mount Sion, which ſhall neuer be remooued, but ſtandeth faſt for euer* [t]; and *thankes bee to God for this vnſpeakable gift* [u].

I am not ignorant that this Doctrine is much excepted againſt: It is the anchor of a Chriſtian, and it is Sathans chiefe deſire to pull it vp: But as God ſaid to *Ieremie*, ſo ſay I of this point, *The Lord hath made it a defenced citie, and an iron pillar*; the Diuell and his Hell-hounds *ſhall fight againſt it, but they ſhall not preuaile* [x]. To enter the liſts againſt all opponents, were a labour not vnworthie, but more fit for a diſputation then a Sermon. I will name you, and cleare to you the moſt common and foule-mouthed obiection, and ſo come to the vſes of this doctrine: *Here is a window* (ſay ſome) *ſet open to all manner of licentiouſneſſe, a very ſchoole of fleſhly libertie: Cannot I loſe my Faith? can no ſinne cut me off from Chriſt? why then, what ſhould I ſet ſuch preciſe limits to my ſelfe? why ſhould I feare to ſatisfie my owne luſts, in ſuch and ſuch delightfull ſinnes? My tenure of heauen, I cannot forfeit, the eſtate of my Soule is firme howſoeuer it be.* I anſwer, Firſt, Wicked conſequences wrung out of holy principles, doe neither weaken their truth, nor leſſen the conuenience of reuealing them. *As Sinne hath abounded, ſo hath grace ouer-abounded*, ſaith *Paul* [y]: Why then, *let vs ſinne that grace may abound*, ſay ſome [z]. Is the truth of this doctrine ouerthrowne by this helliſh inference? God forbid. Hony is hony though a Spider turne it into poiſon. Or did *Paul* vpon this recall himſelfe, as if it had beene better to haue kept in this point, then to put ſuch a ſtone of offence before the vngodly? No. It is better that a thouſand reprobates, *ordained of olde vnto condemnation, ſhould turne the grace of God into wantonneſſe* [a], and ſtrengthen their hands to iniquity, by peruerting the doctrine of Saluation, then that one humbled ſoule, for whome Chriſt died, ſhould be ſent away

[n] 2.Cor.12. 9. 10.
[o] 2.Sam.7.14. 15.
[p] Luk.22. 61.
[q] 2.Cor.12.8. 9.
[r] Rom.8.1.
[s] Verſ.2.
[t] Pſal.125.1.
[u] 2.Cor. 9.15.
[x] Ier.1.18.19.
Obiection.
Anſwer.
[y] Rom.5.24.
[z] Rom.6.1.
[a] Iude verſ. 4.

away with a heauie heart for want of refreshing. Secondly, I say further, that he which hath Faith indeed, will not, nay hee cannot so dispute. The beleeuer knoweth himselfe bound to the obedience of the Law, though he be freed from the damnation of the Law; and certaine it is, the more assurance of Saluation in a mans soule, the more feare and trembling in a mans course: He which is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holinesse and fruits of grace without. It is a comfortable saying, that he which beleeueth truly cannot be damned, and it is a true saying, that he which liues and delights, and taketh pleasure *in presumptuous sinnes*[b], doth not beleeue truly. Thirdly, this is further to be added, That put case some beleeuer should (which is possible) through the delusion of Sathan, so far abuse this holy doctrine, as to take libertie thereby to commit some great sinne, let such a one know, that albeit he may recouer, and be saued; yet it shall cost him deare, he shall haue somewhat to doe, before hee shall recouer the feeling of Gods fauour, which must needs be ouerclouded by his trespasse. It cost *Dauid* after his adulterie many a sigh, and many a groane, many a sad, perplexed, and wofull passion was he cast into, before he could *heare of ioy and gladnesse*[c]. That speech of his, *Cast me not away from thy presence, and take not thy holy Spirit from me*[d], argueth that he was euen robbed (in his owne apprehension) of all fauour of God, and of all working of his spirit. This is euen a very hell, into which who so is fallen, would giue a world to bee released. Let no man therefore giue this aduenture, hee shall surely eate the fruite of his owne presuming. And this may serue as a strong Northwinde to dispell this light Obiection.

[b] Psal. 19, 13.
[c] Psal. 51. 8.
[d] Verse 11.

The 1. Vse. This doctrine is, ~~as cold waters~~ a comfort to a Christian *soule*[e], this *will satisfie as with marrow and fatnesse*[f]. Perceiuest thou thy selfe vpon a true and diligent inquirie made into thine own heart, to haue some beginnings of *Faith*, some *first fruits of Gods spirit*[g], some *pledges of adoption*? Oh, what cause hast thou to reioyce, euen as a man *that findeth a great spoile*[h]? These things may grow in thee, nay they will encrease, but they can neuer die: These witnesses of *adoptiõ* cannot deceiue: God is not wont by them, to giue *an earnest of inheritance*[i], and then to draw backe his word: As he cannot be *mocked*[k], so hee is not wont to dally. This is a difference betwixt the *God of truth*[l], and the *Father of lyes*[m]; The diuell is large in his proffers, *All this will I giue thee*[n], his performance is short when it comes to payment: Gods promises are certaine, neuer lesse but rather more in accomplishment then in tender. If the earnest be giuen it is neuer recalled, the *seale*[o] of the spirit once set on, is neuer razed out. How happy art thou, that art possessed of such a fauour? thou maiest say to thy soule, *Returne vnto thy rest ô my soule, for the Lord hath beene beneficiall vnto thee*[p]: or as *Deborah* to hers, *ô my soule thou hast marched valiantly*, which hast gotten such a bootie[q]. *The Lord blessed Obed-Edom, and all his household, because of the Arke*[r]; how shall thy soule be blessed which hath receiued such a guest? That great ramping *Lyon*[s], the deuourer of soules, while thou passest through this earthly wildernesse, this *vale of Baca*[t], will seeke to teare it from thee; but be of good comfort, there is *a stronger then he*[u], euen that *Lion of Iudah*[x], and he shall establish thee; and, be sure of this euer, that when he shall multiply reasons against thee, drawne some from the iustice of God, some from the many corruptions of thine owne heart, and all, to weaken this assurance: be sure (I say) still to hold the conclusion fast, *I know whome I haue beleeued*[y], he hath begun a worke in me, & I am sure he wil not now forsake me; and say thou to Sathan, as *Dauid* did to *Goliah*, *Thou comest to me with a sword & speare*, thou hast sharpned thy *fierie darts*[z] against me, *but I come to thee in the name of the Lord of Hostes*[a], and in the assurance of his promise, against which *all the gates of hell shall neuer be able to preuaile*[b]. This is the gracious vse of this doctrine, and well is he which knoweth how to apply it.

[e] Prou. 25. 25.
[f] Psal. 63. 5.
[g] Rom. 8. 23.
[h] Psa. 119. 162.
[i] Eph. 1. 14.
[k] Gal. 6. 7.
[l] Psal. 31. 5.
[m] Ioh. 8. 44.
[n] Math. 4. 9.
[o] Eph. 4. 30.
[p] Psal. 116. 7.
[q] Iudg. 5. 21.
[r] 2 Sam. 6. 11.
[s] 1 Pet. 5. 8.
[t] Psal. 84. 6.
[u] Luk. 11. 22.
[x] Gen. 49. 9.
[y] 2 Tim. 1. 12.
[z] Eph. 6. 16.
[a] 1 Sam. 17. 45.
[b] Math. 16. 18.

Let

Let me begin the ſecond vſe of this point with the challenge of the Prophet to the people of old [a] *Wherefoe do you lay out ſilver, and not for bread, and your labour without being ſatisfied*? So, why ſeeke you for things which cannot continue, and let thoſe things go which are eternall? Hath not our own experience yet taught vs the vanity of earthly things, that they all vaniſh as a cloud, and paſſe away ſodenly like the wind? *Vnderſtand ye vnwiſe among the people, and ye fooles, when will ye be wiſe* [d]? Let a man ſtand (like *Salomon*) *in the window of his houſe* [e], and obſerue mens courſes, here you ſhall ſee one moiling & vexing himſelfe like him whom *Bildad* ſpeaketh of, *who teareth his ſoule in his anger* [f], and all, *that hee may ſet his noſt on hie, and be laded with the thicke clay* [g]: another ambitiouſly hunting after ſome honour or office, abiectly and baſely fauning vpon and flattering euery one, who may be any little furtherance to his deſires, *kiſſing* (like *Abſalom*) euery one that *commeth neere him* [h]: a third hanging vpon ſome Lawyers ſleeue, to plot and deuiſe how to perpetuate his eſtate, that he & his poſterity may enioy it by an vnchangeable decree to the end of all, thus thinking that his *Habitation ſhall continue euer, from generation to generation* [i]. On this faſhion doe men dreame of perpetuities and euen of a kind of eternity vpon earth, and euery mans plotting aimeth at this, how to make things ſure. And yet how ſoone is the houſe of *Ieroboam ſwept away, euen as a man ſweepeth away dung till all be gone* [k]? How ſodenly is *Shebnah* the treaſurer, who thought to die and be buried in his owne land, *driuen from his ſtation, & rolled & turned like a ball in a large country* [l]? How quickly is *Nebuchadnezzar driuen from men*, and made to *dwell with the beaſts of the field* [m]? In what ſhort time is *Haman*, whoſe *excellency mounted vp to heauen*, and whoſe *Head* might ſeeme *to reach the clouds* [n], thruſt out of life and honour & all, and *hanged* vpon that tree which he prepared for another [o]? How often haue we ſeen the *Riches of the ſinner laid vp for the iuſt* [p], great *wiſe men dying, & leauing their riches for others* [q], and *ſtrangers eating it vp* [r], and ſo all *their beautie conſuming when they goe from their houſes to their graue* [ſ]? How ordinarily do we behold *the ſea deuouring, the fire waſting, the extortioner catching* [t], contentions in Law fretting out, whoredomes eating vp, offences againſt the Prince forfeiting, waſtfull humors ſcattering all thoſe large means, which men thought to haue entailed to them & theirs: ſo *long as the moone endureth* [u]? How many a man is ſodenly taken in a night with that feareful arreſt, *O h foole this night will they fetch away thy ſoule &c* [x]. euen then when he doth begin to enioy his gettings! And yet men cannot be wiſe to *chuſe the good part* [y], yet, they cannot learne to *ſet their affections vpon the things aboue* [z]. *Vpon thy belly ſhalt thou goe, and duſt ſhalt thou eat all thy daies* [a], you know it was the doome which God gaue vpon the Diuell: how far are we from this puniſhment, who *mind none but earthly things* [b]! O that (as Chriſt ſaid to Ieruſalem) we might *know at the leaſt in this our day*, theſe thing [c], and that we could learne to ſee, & to lament, & to reforme our own folly. I ſay with the Apoſtle, *I will ſhew you a more excellent way* [d]. Do you affect perpetuities, do you deſire a glorious, a comfortable, an honourable, and withall an vnchangeable eſtate? Behold here the eſtate of *Adoption*: ſee here an inheritance, of which no man that hath it once can euer after be depriued. A leaſe of an eſtate for liues is much, a tearme of a thouſand yeares is more, a holding for me & mine heires for euer is a great matter, but what is all this to eternity? If this eſtate were in reſpect of the yearely cõmodity of it no better then one of our earthly reuenues, yet in reſpect of the endles ſettlednes thereof it were better worth: but being (as it is) ſo far beyond them all in worth, and withall, ſo without all expiration of time, betwixt them & it what compariſon? It was an honorable penſion which the King of Babel gaue to *Ieboiachin* the King of Iudah (his captiue:) *His portion was a continuall portion, euery day a certaine, all the dayes of his life vntill he died* [e]: Yet it is nothing to this. *Ieboiachins* portion was as much the firſt day, as the laſt, it was neuer improued: But this is a daily addition to the graces and comforts of the *Adopted*, (for, *to*

The 2. Vſe.

[a] Iſa. 55, 2.
[d] Pſal 94. 8.
[e] Prou. 6. 7.
[f] Iob 18. 4.
[g] Hab. 2. 6. 9.
[h] 2. Sam. 15. 5.
[i] Pſal 49. 11.
[k] 1. Kin. 14. 10.
[l] Iſa. 22. 18, 19
[m] Dan. 4, 29.
[n] Iob. 20 6.
[o] Eſt. 7. 10.
[p] Prou. 13. 22.
[q] Pſal 49. 10.
[r] Eccle. 6. 2.
[ſ] Pſal. 49. 14.
[t] Pſal. 109. 11.
[u] Pſal. 72. 7.
[x] Luk. 12. 20.
[y] Luk. 10 42.
[z] Col. 3. 2.
[a] Gene. 3. 14.
[b] Phil. 3. 10.
[c] Luk. 19 42.
[d] 1. Cor. 12, 31
[e] Iere. 52. 34.

f Math.25.29. *him that hath ſhall be giuen, and he ſhall haue abundance* f: *Iehoiachins* portion died with him, but the portion of the *ſonnes of God*, extends it ſelfe then into the greateſt proportion, when their dayes on earth are determined, and ſo becommeth
g 2.Cor.4.17. *an eternall weight of glory* g. How iuſtly then may the *Adopted* child of God take vp the ſpeech of the Pſalme, and ſay, *The lines are fallen vnto me in a pleaſant place, yea I haue a faire heritage* h? how vile is a kingdome to me in reſpect of this poſſeſſion? What ſhall I ſay to quicken your affections to this thing? I muſt euen pray for you, as the Prophet *Eliſha* did for his ſeruant, *Lord I beſeech thee open*
i 2.King 6.17. *their eyes that they may ſee* i. I remember what the Apoſtle ſaid of the great men which crucified Chriſt; *Had they knowen it, they would neuer haue crucified the*
k 1.Cor.2.8. *Lord of glory* k: ſo did *we know* (as our Sauiour ſpake to the woman of Samaria)
l Ioh.4.10. *the gift of God* l, were our eyes annointed with *eye-ſalue* m, that we migh ſee the
m Reuc. 3.18. dignity of this vnalterable eſtate, we could *neuer tread vnder foot* n ſo great a bleſ-
n Heb. 10.29. ſing, and paſſe along by it with a diſdainfull and careleſſe eye, as a thing not worthy the regarding. I can ſay no more; If neither the excellency of the eſtate, in regard of the preſent fruition of it (ſpoken of in the former part,) nor the perpetuitie of it (diſcouered now) can moue vs, I know not what may perſwade vs. A man may euen pitie vs, as Chriſt did his perſecutors, and pray that God
o Act.7.60. would not *lay this ſin to our charge* o, becauſe indeed *we know not what we do* p. One-
p Luk.23.34. ly for a concluſion, let me commend one thing vnto you: When old *Eli* had giuen holy and wholſome aduice to his diſordered ſonnes, the holy Ghoſt thus addeth, *Notwithſtanding they obeyed not the voice of their father, becauſe the Lord*
q 1.Sam.2.25. *would ſlay them* q: and vpon the ſame ground the Prophet of God ſaid to King *Amaziah, I know that God hath determined to deſtroy thee, becauſe thou haſt not obey-*
r 2.Chr.25.16. *ed my counſell* r. Out of which places it followeth, that mens diſobedience to the counſel of God, when it is graciouſly reuealed to them, is a certaine fore-runner of deſtruction. A ſinne is diſcouered, a remedie declared, but the euill is not reformed; where it is ſo, it is, *becauſe the Lord will ſlay*. But I will hope better things of you, and ſo come to the fourth point.

The 2. Doctrine of this Sermon. The fourth and laſt Doctrine is, *That the ſpring and fountaine of all this excellent eſtate is Gods loue. Behold what loue &c.* This is ſo plaine and obuious out of the very currant of the words, that *he may runne that readeth it* f. Any man may ſee,
f Habbac.2.2. that the Apoſtle acknowledgeth no other beginning of this *Sonne-ſhip*, but the *Loue* of God. I will (according to my courſe held hitherto in the former points) endeuour to giue further light vnto this doctrine, by teſtimonies, authorities, and proofes of holy Scripture. This is that therefore, the proofe and explication whereof I vndertake; *That our being the adopted ſonnes and daughters of God in Chriſt, can be aſcribed to no other cauſe, but onely to the free dome of Gods grace:* For, ſo, the *Loue* of God, hath no higher cauſe then it ſelfe: *Not that we loued him, but*
t 1.Ioh.4.10. *that he loued vs firſt* t. This then by way of a firſt proofe, I may affirme, that the word of God, ſpeaking of the particulars of mans Saluation, deriueth all out of the *Loue, Grace, Mercy, Bounty* of God, excluding all things whatſoeuer elſe, that might ſeeme to bee any motiues or inducements to him. Touching *Election* which is the ground of all, it is ſaid that the whole drift of it, is nothing but this,
u Ephe.1.6. *The praiſe of the glory of Gods grace* u: There is nothing to be beheld in it, but only *Grace*. Touching the ſending of Chriſt, to worke that great worke of our Re-
x Ioh.3.16. demption; *So God loued the world, that he gaue his onely begotten Sonne &c* x. Touching our *Calling* out of the ſtate of condemnation, vnto the hope of a bet-
y 2.Tim.1.9. ter life; *God hath called vs with an holy calling, not according to our workes, but according to his purpoſe and grace* y. Touching *Iuſtification*; *Wee are iuſtified freely*
z Rom.3.24. *by his grace* z. Touching *Saluation*, which is the ende and accompliſhment of all, *When the bountifulneſſe and Loue of God our Sauiour toward man appeared, not by the workes of Righteouſneſſe which we had done, but according to his mercy he ſaued*
a Tit.3.4,5. *vs* a. It were not hard to multiply teſtimonies of this kind; I do but giue you a taſte

taſte rather then a full draught, to auoide tediouſneſſe. It is truely ſaid, that the people of Iſrael were a type of Gods choſen; the *Ægyptian* bondage, a ſhadow of our naturall thraldome vnder Sathan; the promiſed Canaan, a reſemblance of our eternall Reſt in heauen: Now looke, how the caſe ſtood with their tranſportation out of *Ægypt* into Canaan, ſo is it in the intereſt which God hath giuen vs vnto life eternall. Touching the former it is ſaid, *The Lord did not ſet his loue vpon you, nor chuſe you, becauſe you were more in number then any people (for ye were the feweſt of all people) but becauſe the Lord loued you*[b]. A ſtrange ſpeech, *The Lord ſet his loue vpon you, becauſe he loued you*, that is, becauſe it was his free & gracious pleaſure ſo to doe: This is equally true, in the caſe of *Adoption*. The Lord hath loued his choſen, not becauſe they were more then others (for, they are *a little flocke*[c], nor becauſe they were better then others, (for they are all *by nature the children of wrath as well as others*[d]) but becauſe he loued them, or (as our Sauiour ſpeaketh,) *Becauſe his good pleaſure was ſuch*[e]. And what might be the reaſon (thinke wee) that in Canan euery mans dwelling, euery mans ſhare was diuided vnto him by *Lot*[f], but to teach them that their portion was Gods admeaſurement, and therefore to be receiued as from him, without gainſaying: and to teach vs alſo by that ſhadow, that our place, among thoſe *many manſions in Gods houſe*[g] is not of our owne chuſing, but caſt vpon vs by the freedome of diuine appointment. Secondly, for the further opening of this excellent point, let me declare vnto you, 1. that there was no needs on Gods part to adopt vs: 2. that there was no worth in vs, for which he ſhould ſo aduance vs: which two things being cleared, it will be as manifeſt as the Sunne, that there was no other beginning of *Adoption* but onely *Loue*. Firſt, that there was no need on Gods part, may thus appeare: He that adopteth a ſon doth it (ordinarily) vpon one of theſe two occaſions, either for default of naturall iſſue, or for want of ſuch iſſue as is fit to inherit his eſtate. Neither of theſe could haue place in God: Firſt, God needed no ſucceſſor, it being true in him, which is ſaid, that *frõ euerlaſting to euerlaſting he is God*[h], that he is *the ſame, and that his yeares doe not faile*[i]. Secondly, ſuppoſe we for the preſent (that which cannot be) a ſucceſſion in God, yet he is not without a *Son, who is the brightneſſe of his glorie, and the engrauen forme of his perſon*[k], in nothing differing from him, but that the one is the *Father*, the other the *Sonne*, neither is it poſſible that greater fitneſſe ſhould be either deſired or imagined, then is in him, who *is ſo beloued a Son*, and in *whom* his Father *is ſo well pleaſed*[l]: Thus we ſee that God was not driuen to any ſuch ſtrait as to adopt ſonnes vnto himſelfe. Or yet, put caſe he had, had he not others to adopt! Hath he not *thouſand thouſands, and ten thouſand thouſand Angels*[m], among whome hee might rather make choice then amongſt vs?

But yet (to come to the ſecond point,) it may be that he intending to adopt, there was ſome worthineſſe in vs to encline him to it: ſurely none at all. For what are we all by nature (the beſt of vs) but the ſonnes and daughters of the Diuell? *ye are of your father the Diuell*, is no leſſe true of vs, then of the Iewes[n]. If we looke into the rocke, out of which wee were hewen, it will appeare that wee are all of one brood. Now, then being ſonnes of Sathan, was there any worth in vs to become the Sons of God? *Saul* in his heate and choler againſt *Ionathan* vp brayded him with his mother, *Thou Son of the rebellious woman*[o]: and God himſelfe to debaſe the Iewes, twitteth them with their Parentage, *Thy Father was an Amorite, thy mother an Hittite*[p]. Who viler, who more ignoble then the Diuell? what baſeneſſe then comparable with ours, who by nature are his off-ſpring? or what worthineſſe in vs to become the Sonnes of God? Yea, but it may be, wee haue helped and bettered our naturall vileneſſe by ſome better deſert? No, vntill the Lord begin to practiſe his loue vpon vs, we are ſtill *enemies*[q] to him, *altogether vnprofitable*[r], we *drinke iniquitie like water*[s], *we bee reprobate to euery good worke*[t], and euen *without God in the world*[u]: Are wee now meete perſons to be-

[b] Deut. 7. 7. 8.
[c] Luk. 12. 32.
[d] Eph. 2. 3.
[e] Math. 11. 26.
[f] Ioſua 14. 2.
[g] Ioh. 14. 2.
See this point more at large in Maſter A. W. 8 ſermon vpon Ioh 1. Ingenuum eſt fateri per quẽ profeceris.
[h] Pſal. 90. 2.
[i] Pſal. 102. 27.
[k] Heb. 1. 3.
[l] Math. 17. 5.
[m] Dan. 7. 10.
[n] Ioh. 8. 44.
[o] 1. Sam. 20. 30
[p] Ezech. 16. 3.
[q] Rom. 5. 10.
[r] Rom 3. 12.
[s] Iob 15. 16.
[t] Tit. 1. 16.
[u] Eph. 2. 12.

come the ſonnes of God? All theſe things well conſidered, well may we wonder at this myſtery, and cry out with our Apoſtle, *Behold what loue the Father hath ſhewed vs, that we ſhould be called the Sonnes of God!* When we reade all ſtories, and examine and view all examples of men which haue ſhewed fauour to baſe & wretched and vnworthy perſons; we may in the end conclude after ſome ſuch manner as *Salomon* doth touching the vertuous woman. *Many Daughters haue done faithfully, but thou ſurmounteſt them all*[x]: ſo, *many men haue dealt compaſſionately with perſons of little deſert, but thou (O God) haſt ſurmounted them all. I am not worthy to be called thy Sonne,* (ſaid the Prodigall,) *make me as one of thy hired ſeruants*[y]. To become Sonnes then, was more then we could haue hoped for, more then wee might haue dared or preſumed to deſire. Well might it haue beene for vs to haue had the baſeſt office in Gods houſe: but this Loue, to be Sonnes, who can fadome it? well may we admire it, but ſure we cannot expreſſe it. I remember the ſpeech of *Mephiboſheth* to King *Dauid*, *All my Fathers houſe were but dead men before my Lord the King, yet diddeſt thou ſet thy ſeruant among them that did eate at thine owne table*[z]. This was loue indeed; yet was not *Mephiboſheth* made a *Sonne*. God hath done this for vs, which hee did for *Mephiboſheth*. Wee were all *dead*[a] before him, yet he hath aduanced vs euen *to ſit at table in his Kingdome*[b], but now not as gueſts, but as *ſonnes*, euen as Oliue plants, not to bee remooued. When *Dauid* ſent meſſengers to *Abigail*, *Nabals* widow, to treat about a marriage betwixt him and her, *ſhe aroſe* (ſaith the Text) *and bowed her ſelfe on her face to the earth, and ſaid; Behold, let thine handmaid bee a ſeruant to waſh the feete of the ſeruants of my Lord*[c]: as, if ſhee had ſaid; *what I, his wife, make me rather his drudge.* Thus ſpake ſhe in humilitie, comparing her eſtate with *Danids*. When the miniſterie of the word reports to vs, in the name of God, the purpoſe of God to adopt vs, and to make vs his *ſonnes*, well, may we caſt downe our ſelues, and ſay, *Nay, let vs be honoured ſo much as to be attendants vpon Gods children, vnworthy we to be Sonnes and Daughters our ſelues.* Thus haue I laboured to cleere this point alſo, that in our adopted eſtate, there is nothing to be ſeene but *Loue*, yea ſuch *Loue* as Chriſt ſpeaketh of, *greater then which, no man hath*[d].

x Prou. 31.29.
y Luk.15.19.
z 2.Sam.19.28
a Ephe.2.1.
b Luk.13.29.
c 1.Sam.25.41
d Ioh.15.13.

The 1. Vſe. We do hence firſt gather a confirmation of the three poſnts, which haue hitherto bene ſpoken of: for, firſt, Is *Adoption* a fruit of Gods *Loue*, how then can it chuſe but be excellent? how can any baſe thing deriue it ſelfe from ſo worthy a beginning? Secondly, is it loue in God that hath culled me out to be his *ſon*? ſurely then I muſt needs perceiue it: how is it poſſible that I ſhuld be beloued of God, and yet not know it? Thirdly; is Gods *Loue* the foundation of this eſtate? then it muſt needs be vnchangeable: for with him there is no colour of alteration. So that we may briefly make this firſt vſe of this doctrine, euen to ſtabliſh our ſelues by it in all thoſe doctrines which we haue heard out of this Text. *Adoption*, if it be (as it is) an effect of Gods loue, then is it admirable, then is it perceiueable, then is it alſo vnchangeable. *Behold* (ſaith S. *Iames*) *how great a matter a little fire kindleth*[e]: ſo ſay I, *Behold how ſtrong a proofe for three worthy points, this one little word (Loue) affoordeth.*

e Iames.3.5.

The 2. Vſe. Secondly, of this doctrine, I may ſay as *Dauid* did of *Goliahs* ſword, *There is none to it*[f], for the quelling and diſcomfiture of two grand enemies of godlines: 1. Poperie: 2. the Pride of mans vnreformed and vnconuerted heart. Touching Popery, all the Doctrine therein touching the concurrence of mans free-will, with the offers of Gods grace, concerning works going before to prepare to grace, concerning merits enſuing to perfit it, and to encreaſe it, is by this wholly ouerthrowne. For in a matter ſo wholly compounded of Gods free loue, as is the ſtate of the adopted, it is vnpoſſible there ſhould creepe in any thing, iſſuing out of the nature of Man, (as his owne) to be tempered with it. If we ſpeake of men already adopted, true it is that to them Gods loue is either reſtrained or

f 1.Sam. 21.9.

improoued

or improoued according to the meaſure of goodneſſe which is in them: wherein notwithſtanding, God reſpects not any thing which is properly mans, but onely that which is of his owne beſtowing. But if we ſpeake of perſons to be adopted, there is no cauſe of Gods loue to one, to adopt him rather thē another, but onely it ſelfe: in the party there was no naturall diſpoſition to deſire it, no power or ability to deſerue it. And indeed, this one thing, that the kingdome of heauen is (as it is called by *Paul*) *a reward of inheritance* [g], breaketh the neck of all merit, of all ableneſſe in man (as of himſelfe) to aduance his owne happineſſe, becauſe in euery mans vnderſtanding, there is nothing more free then a matter of inheritance. If heauen were the hire of ſeruants, or the booty of purchaſers, it were ſomething to the purpoſe; but being the reward of ſonnes, and that which we receiue only as *heires*, there is no colour of deſert. He that hath it either in poſſeſſion, or in aſſured and wel-grounded expectation, muſt ſay as *Iacob* did of his wealth, *God hath had mercy on me, and therefore it is mine* [h].

[g] Coloſſ. 3. 24

The ſecond aduerſary which is vnable to ſtand before the face of this doctrine, is the pride of mans heart. I may ſay truly to you, that hee knoweth nothing touching himſelfe as he ought, who knoweth not this, that the debaſement of himſelfe, is euen as gall and worme-wood to a naturall man. Long was it ere *Iob* was brought to this deiectednеſſe of ſpirit, *to abhorre himſelfe* [i]: And doubtleſſe, *Dauid* had attained to a great meaſure of grace, when he ſaid, *I will be yet more vile in mine owne ſight* [k]. Which of vs all is able to ſpeake ſo of himſelfe, without ſome ſecret check, that he ſpeakes not as he thinkes? To paſſe ouer the matter with a certaine ſlight and ſuperficiall acknowledgement, that wee are all ſinners, & haue deſerued the wrath of God, is nothing. Many a churliſh *Nabal*, many a proud Phariſee confeſſeth ſo much; but to confeſſe ſincerely, and from the heart, that whatſoeuer I am in the world, honorable, noble, gentle, wealthy, learned, well reported of; yet I am in mine owne nature, the childe of Sathan, the heire of hell, the ſonne of perdition, an alient from God, an enemy to him, a hater of him, one vnable, ſo much as by a motion of my minde, to aduance mine owne trueſt good: this is a hard matter, they bee but as *the ſummer gatherings* [l] which are come ſo far in godlineſſe. Now this doctrine is of great vſe to the abating of this humor, which is the very height of pride, and may be as well in the *maide at the mill*, as in him that *ſitteth on the throne* [m]. For ſeeing (as hath bin prooued) the whole body of our ſaluation depends vpon the ſole & only grace of God, there being nothing in vs, which might incline him towards vs, (vnleſſe it were perpetually and finally to reiect vs,) what haue wee wherein to reioyce? what is there left vnto vs, whereof to boaſt our ſelues? Nay, what cauſe haue we not rather euē to bluſh, & to be aſhamed of our ſelues, in whom there is nothing but matter of Gods deepeſt indignation, and euen to *ſpue vs out of his mouth* [n]? Oh, that our hearts might melt within vs at the conſideration hereof, and that we might at laſt effectually perceiue and feele that (which few imagine) euen the incomprehenſible meaſure of our owne vnworthines. The ignorance, or ſlight conceiuing hereof, is the cauſe of all the prophane contempt which is at this day caſt vpon good things: and vntill our hearts be bruiſed and broken, and euen plowed vp, and pierced through with the feeling, yea, the more then ordinary feeling of the wofull wretchedneſſe of our naturall eſtate; we may (perhaps) make ſome idle and verball diſcourſes of the myſtery of Chriſt, and of the doctrine of *Adoption*, but that we ſhould finde any true ſweetnes therein, it is vtterly impoſſible. No man taketh that comfort in the beginning of health, as he which hath beene moſt ſenſible of ſome waſting and tormenting ſickneſſe. He which hath yet freſhly in his memory, and euen in his very feeling, the miſerie, the damnable and helliſh miſerie of an vnregenerate eſtate; oh, at what a rate doth ſuch an one value the loue of the Father, by which hee is called to bee the Sonne of God! Would wee then truely conceiue the largeneſſe

[h] Gen. 33. 11,

[i] Iob 42. 6.

[k] 2. Sam. 6. 22.

[l] Mich. 7. 1.

[m] Exod. 11. 5.

[n] Reuel. 3. 16.

of this loue of God, in vouchſafing to vs the meanes of grace, and of *Adoption?* let vs labour to know and feele (yet more) what wee are in our ſelues, euen of all Gods creatures (any way capable of his fauour) the moſt vnworthie, the moſt vnmeete to bee ſo aduanced. Deſire wee to bee brought to this acknowledgement? let vs exerciſe the very ſtrength of our beſt meditations, vpon this which the Scripture ſaith, that the fountaine of all that eternall good which wee hope to enioy, is Gods loue; yea, and ſuch a loue which had its beginning onely from it ſelfe. And let vs vrge and preſſe vpon our ſelues out of this meditation, that if all bee of loue, ſurely then there is nothing of deſert: and then let vs proceede further, to rippe vppe the vttermoſt of our naturall eſtate, that wee may ſee plainely, that in the children of wrath, and limmes of Sathan, there could not be any ſo much as a preparation to adoption. This dutie is ſoone named, and as quickly heard; but a taske it is of no ſlight performance. I may ſay of it, as *Ezra* ſpake of the peoples repentance for a great ſinne, *It is not the worke of one day or two*[z]: It is not a matter which can by and by bee done, it is worke enough for a Chriſtian while hee liues; hee which once beginneth it, ſhall finde it a matter of the greateſt difficulty that hee euer yet vndertooke, to bring his owne proud rebellious heart, to bee nothing, yea worſe then nothing in it owne opinion. See ſtill in common experience, how readie euery man is to make the beſt of his ſpirituall eſtate: who is readie with the abaſed Cananite, to receiue the imputation of a *Dogge*[a], with a calme and vnreſiſting ſpirit? Who is not rather readie to replie with the ſtout Iewes, who, beeing chalenged by the Prophet for their apparent ſinnes, yet were not aſhamed to ſay, *Wherein haue wee treſpaſſed*[b]? Nay, this out-bearing humour, (which is the diſeaſe of all our natures) ſticketh ſo cloſe, and is ſo ſtrong in the vnregenerate, that euen when they are condemned, and are going away to hell, they will yet turne againe, and ſay, *When did wee ſo, and ſo*[c]? I ſpeake this to ſhew how faſt this ſinne of ſenſeleſneſſe *hangs on*[d], and cleaues as cloſe vnto vs as our skinne; that ſo we may ſee the neceſſity of ſetting our ſelues with our beſt endeauours to ſhake it off. He that thinkes he hath made the beſt proceedings in it, yet let him know that he is bound with *Dauid*, to ſeeke to bee yet more vile[e], to bee yet more baſe in his owne opinion.

z Ezra 10.13.
a Mat. 15. 26.
b Mal. 2. & 3.
c Matth. 25. 44. 45.
d Hebr. 12. 1.
e 2. Sam. 6. 22.

The 3. Vſe. Thirdly, this doctrine ſerues to quicken in all our hearts the loue of God. Hath God ſo infinitely loued vs? what can we then doe leſſe then requite him with loue againe? Loue is the ground of all good from God to vs, it is the ſubſtance of all that is owing from vs vnto God. It is an honourable thing to be a louer of God; it is one of *Abrahams* titles of honour, *The friend of God*[f]. It is a bleſſed thing to loue God: for, *they which loue the Lord, ſhall be as the Sunne when it riſeth in his ſtrength*[g]. It is a miſerable thing to be voide of this affection: for, *if any man loue not the Lord Ieſus Chriſt, let him be anathema maranatha*[h]. But (wil ſome man ſay,) What needs any exhortatiō to the loue of God? for, who is there that doth not loue God? I know indeed, that there is not the verieſt ſcorner of Religion, the verieſt Libertine, there is no monſtrous ſwearer, no horrible adulterer, no vile oppreſſour, but hee will ſay, and proteſt, that hee loueth God with all his heart, euen as well as the holieſt of them all, But by that time I haue briefly ſhewed the nature of the loue of God, and the markes thereof, it will appeare, that albeit the profeſſours to loue him, bee as the ſand by the ſea which cannot bee numbred, yet they bee but as *the ſhaking of an oliue tree, two or three berries in the vpmoſt boughes*[i]; for both the right knowledge of the louing of God, is ſcant, and the markes therof are not common to be found. Touching the nature of the louing of God, it may be defined to be, an holy affection, whereby we loue God in Chriſt for himſelfe. An affection we all conceiue it to be: for what is loue but the bent of the affection vnto this or that?

f Iam. 2. 23.
g Iudg. 5. 31.
h 1. Cor. 16. 22
i Iſa. 17. 6.

Secondly,

Secondly, it is *holy*; for a carnall affection is lust rather then loue, and God esteemes it not. Thirdly, the ground of it, is Christ; for if God be not knowne, as he hath reuealed himselfe in Christ, he cannot be loued: Men ignorant of this mysterie, may speake of louing God, but that they should truly loue him, it is vnpossible. Fourthly, the inducement to this loue is himselfe; for, to loue God for profit, or benefit, is a hired loue, and such as reprobates may haue: but the truth of loue is, when he is loued for his owne sake, simply; that is, when a man considering the excellency of Gods nature, looketh no further, and laboureth with himselfe, onely for it to delight in him. This is the nature of loue to God. Now the markes of this loue are these. The first is a desire of fellowship with God: Loue doth alwaies beget a desire of society. He that loues God must needes desire to conuerse with God, and a ioy it will bee to his soule, when hee may (as it were) meete with the Lord. Great was the loue betwixt *Dauid* and *Ionathan*, their soules were *knit together*[i]. You shall see in the story what contentment they tooke in ech others company, what shifts they made to meete, when *Dauid* durst not come to the Court for feare of *Saul*, what weeping there was when they were to part. This sheweth, that loue doth breede a desire of societie with the partie loued. So is it in this loue: Now though God be euery where, so that we cannot (thogh we would) go from his *Presence*[k]: yet there is an especiall kind of fellowship had with him in the exercises of the word & Sacraments, and in prayer. In the Word, God speaketh, & *powreth out his mind*[l] vnto vs. In Prayer we speake to him, & *powre out our hearts before him*[m]. In the Sacraments, he giueth visible pledges of his fauour, *in thē we do euen looke vpon, & handle the word of life*[n]. And therfore in the louers of God, great loue is noted to these things, and to the place where God in these things offereth himself vnto his seruāts: *I haue loued the habitatiō of thy house*[o], *&c. how amiable are thy Tabernacles*[p], saith *Dauid*; & *Oh how I loue thy word*[q]! *It is the ioy & the reioycing of my heart*, saith *Ieremie*[r]: *Euening & morning, & at noone wil I pray*[s], *&c. Seuē times a day do I praise thee*[t]. To apply euery marke by it selfe, as we set it downe; let this be marked by those that will take it as a great wrong, if they shall be said not to loue God, and yet come to the exercises of the word, &c. as a beare to a stake, and take more ioy in any time then in that which is so spent. Euery sermon is to them the very burthen of the Lord: the Lords Supper, as some course, homely, sluttish fare is looked vpon, and refused with scorne. Such will say they loue God, but when he offereth himselfe to them, and commeth forth to meete them, they turne away from him, and desire to haue no societie with him. Denie these things who can, that loue to God must needs breed desire to draw neere to God, that the exercises of the Word and Sacraments, and Prayer, are the meanes by which wee come to haue a kinde of holy fellowshippe with his Maiestie; and let the base esteemers, and careless respecters of these seruices, see how they can iustifie themselues to loue the Lord. The second marke is, loue of obedience to the will of God. *Thou shalt loue the Lord thy God, and keepe that which he commaundeth thee*[n]. *If you loue mee keepe my commaundemenes*[x]. *Hee that keepeth his word, in him is the loue of God perfect indeede*[y]. Loue begetteth likenesse of affection. Hee which loueth God, will loue that which is pleasing to God, will hate that which hee abhorreth; *Ye that loue the Lord, hate euil*[z]. Hence is noted in the seruants of God, such a desire of obedience, and such a detestation of *Sinne*: *Oh that my waies were directed, to keepe thy Statutes*[a]! *I hate all false waies*[b]; and such a sorrow that they cannot *doe the good which they would*[c]. Try we our selues by this marke, we, which when we heare of louing God aboue all things, be readie to stand forth and to say with him in the Gospel, *All this I haue done from my youth*[d]: let vs see where is our obedience; nay, where is our care, to *proue what is the good will of God*[e]. Surely he which hath no care of knowledg, hath no great desire of obediēce. Mēs greatest delight, is in the things

[i] 1. Sam. 18. 1.
[k] Psal. 139. 7.
[l] Prou. 1. 22.
[m] Psal. 62. 8.
[n] 1. Ioh. 1, 1.
[o] Psal. 26. 8.
[p] Psal. 84. 1.
[q] Psal. 119. 97.
[r] Ier. 15. 16.
[s] Psal 55. 17.
[t] Ps. 119. 164.
[n] Deut. 11. 1.
[x] Ioh. 14. 23.
[y] 1. Ioh. 2. 5.
[z] Psal. 97. 10.
[a] Psal 119. 5.
[b] Verse 128.
[c] Rom. 7. 15.
[d] Luk. 18. 21
[e] Rom. 12, 2.

which God moſt hates, ſwearing, whoredome, oppreſſion, falſehood, contempt of Gods word, &c. either the Scripture is a fable, or elſe the ſoule of the Lord abhorreth theſe: yet the practiſe of theſe is the very ioy and buſineſſe of the times, and nothing is leſſe reſpected, then that which God moſt requires. It is in vaine to ſay we loue God, when we will doe nothing for his ſake: who ſetteth himſelfe to reforme any thing at his bidding? This is poore loue: Can a woman proſtitute her body to a varlet, and yet truly ſay, ſhe loueth her husband? It is not poſſible: No more can any man call himſelfe a friend of God, if he doe and performe the workes of the Diuell The third marke is, a griefe of heart, to ſee, and heare the name of God to be diſhonoured, the truth, the Religion and the profeſſion of the truth euill ſpoken of. A faithfull friend cannot endure the reproach of his friend, he cannot patiently ſit by, & heare him whom he loueth to be reuiled. The very blood of him that loues God, wil riſe to behold that which may bee a diſhonour to God. *Eliakim and Shebnah rent their clothes, when they heard the blaſphemy of Rabſhakeh* [f]. How did *Moſes*, who was otherwiſe in his owne matters *the meekeſt man* [g], vexe himſelfe when he beheld the idolatrie of the people [h]! *Dauids eyes guſhed out riuers of waters, becauſe men kept not the Law* [i]: They which are ſealed vp vnto ſaluation, doe *mourne and crie for all the abominations that be done in the midſt of* the places where they liue [k]. What will become of vs, if we be tried by this Rule? whoſe hearts haue ſuch a cruſt drawne ouer the, that neither our owne ſinnes, nor the monſtrous ſinnes of the times can make vs to lament. It neuer troubleth vs, to ſee to what a hight and perfection ſinne is come in euery place; to heare euery corner euen ring of ſwearings, filthineſſe, cruelty, curſing, contempt of goodneſſe: whoſe bowels doe yerne in him to conſider it? That which would *vexe the righteous ſoule of Lot* [l], if he were aliue to behold it, that we can digeſt and paſſe ouer without any trouble. There is litle *loue* to God, where the extreame impiety of the times is not taken to heart. The fourth marke, is loue to Gods children: *Euery one which loueth him, which begate, loueth him alſo which is begotten of him* [m]. He which loueth God, muſt needes loue the graces of God which doe appeare in others: this breedeth truth of affection, euen there where there is no knowledge or acquaintance otherwiſe: the very name of a *Diſciple*, is a ſufficient tye amongſt Chriſtians indeede. There is no ſurer note of ſaluation. *We know that wee are tranſlated from death to life, becauſe wee loue the brethren* [n]. This may bee turned againſt them, whoſe loue to others, is rather leſſened then encreaſed by Religion; in whoſe eies ſome are reſpected ſo much the leſſe becauſe of the profeſſion which they make. Surely, there is no godlineſſe in him, which doth not loue the beginnings of godlineſſe in another. The laſt marke is, a ſpeciall reſpect to the thriuing and proſperitie of Gods Church. Note wee this: the hazard of the Church hath grieued the hearts of Gods ſeruants, when for outward things they haue had no cauſe of ſorrowing. *Nehemiah* was in good eſtate, being *the Kings butler* [o], yet he *wept and mourned*, when he heard of the diſtreſſe of *Ieruſalem* [p]. The people of God did *preferre Ieruſalem to their chiefe ioy* [q]. *Vriah* would not *goe downe to his houſe*, and take his eaſe when the *Arke of the Lord* was in hazard [r]: It was no contentment to the *wife of Phinehas*, to be told *that ſhe had borne a ſonne*, when *the glory was departed from Iſrael, the Arke of God being taken* [s]. Againe, the proceeding of the Goſpell hath refreſhed them in their afflictions, and made them euen to forget the ſorrowes thereof. *Paul* was in *bands*, yet, *that Chriſt is preached, I therein ioy, and will ioy* (ſaith he) [t]. This is worthy the thinking on by thoſe, who are of that carnall diſpoſition, and ſo ſet vpon earthly things, that ſo they may haue for the backe and the belly, and inioy health, and peace and plenty, care not which way Religion goeth, & hearken as litle how it fareth with the Church, and what is like to become of the ſtate and buſines therof, as they do what is done in America; they prouide themſelues to

liue

f 1. Kin 18. 38.
g Numb 12. 3.
h Exod. 32. 19.
i Pſal. 119. 136
k Eze. 9. 4.
l 2. Pet 2. 8.
m 1. Ioh. 5. 1.
n 1. Ioh. 3. 14.
o Neh. 1. 11.
p Verſe 3 4.
q Pſal. 137. 6
r 2. Sam. 11. 11
s 1. Sam 4 20. 21.
t Phil. 1. 13. 18

liue in any ayre, and to turne to any Religion: There is no loue of God where the ſtate of his Church is not thought vpon.

Now, I hope you ſee that it was no needleſſe exhortation which I vndertooke, to perſwade to the loue of God. I beleeue that if wee which ſtand moſt vpon it were as well vrged, as Chriſt vrged the Phariſees, in the caſe of adultery, we would euen ſlinke away one by one, *being accuſed by our owne conſciences*[x]. Let vs all then make this vſe of this Doctrine of Gods free grace & loue in adopting vs, euen to ſtirre vp our ſelues to the *Loue* of his Maieſtie: There is no motiue to the *Louing* of God, comparable vnto this. And if we would be thought to loue God indeed, let our fruits declare it: our loue to his word, our loue of obedience, our loue of his ſeruants, our loue of his glory, our loue of his Church. *How canſt thou ſay, I loue thee,* (ſaid *Delilah* to *Sampſon*) *when thy heart is not with me*[y]? and how can we ſay, *we loue God*, when theſe fruites ſhall bee wanting?

[x] Ioh.8.9.

[y] Iudg.16.15.

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